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JAPAN AND INDIAN ASIA

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JAPAN AND INDIAN ASIA

Their Cultural Relations in the Past and Present

by

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FIRMA K. L. MUKHOPADHYAY
CALCUTTA 1961

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© 1961 1st Edition 1961
FIRMA K. L. MUKHOPADHYAY, Publishers,
6|1A, Banchharam Akrur Lane,
Calcutta 12, India.

Printed by
Binani Printers Private Limited,
38, Strand Road,Calcutta-1.

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FOREWORD

I have read with great interest Professor Hajime Nakamura's study on Japan's relations with India and other Asian countries influenced by Indian culture. These relations go back to centuries and offer one of the finest examples of intellectual and cultural co-operation between different countries and peoples. It is remarkable that throughout this long period the relations have been peaceful and friendly and there is hardly any reference to armed clashes among the peoples about whom he writes.

Professor Nakamura's book makes it clear that the study of Indian thought in general, and of Buddhism in particular, has been a pervasive force in Japan for almost 1400 years. It speaks highly of the intellectual energy and catholicity of the Japanese people that they welcomed these ideas which were initially ailen to their own traditions. With the industry and thoroughness which has characterised the growth of modern Japan, the ancient Japanese took to the study of Indian thought in all its various forms and ramifications. Japanese scholars were not content to study Indian thought in Chinese translations alone, but went to the originals which were sometimes transcribed in the Japanese script. Japan thus possesses some of the earliest Indian texts both in the ancient Brahmi script and also in the Japanese script, in addition to a number of translations into Chinese and Japanese of many of the important books. As early as the first decade of the seventh century of the Christian era, Japanese scholars prepared commentaries on Buddhist texts which have been preserved intact to this day. There are still earlier Indian manuscripts in Sanskrit which have been preserved in Japanese temples and date back to the first half of the sixth century.

This interest in Indian thought and reilgion has continued throughout the centuries. The modern age has seen further progress in Indological studies. We find that an independent Chair of Indian Philosophy was established at the University of Tokyo in 1904 and marked the beginning of an objective and critical study of Indian philosophical ideas on lines comparable with those obtaining in some of the greatest Universities of the West. This is a remarkable development when we remember that the first Chair of Indian Philosophy in India was established only about 1917.

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Dr. Hakuju Ui translated into English the *Dasa Padartha Shastra* of Mati Chandra which has been preserved only in a Chinese version. This was published by the Royal Asiatic Society, London, in 1917. He also completed his *Studies in Indian Philosophy* in 12 volumes. It has been claimed that this work is perhaps the most minute and elaborate history of Indian thought produced to this day. Dr. Hakuju Ui had an advantage over both his Indian and European colleagues, as he was able to utilise Chinese versions in addition to Sanskrit and Pali texts in the preparation of his book. Among recent works on Buddhism, perhaps the most notable contribution has been that by Professor Suzuki but special mention should also be made of the work of Professor Kanga Takahata who has edited the Sanskrit text of *Ratna-Malāvadāna* with an elaborate introduction in English.

Japanese scholars have also undertaken studies of Ceylonese and Tibetan texts. Tibetan studies in particular have reached a very high standard and recently some books on Hindi and Urdu have been published. Japanese scholars also are collaborating with Ceylonese scholars headed by Dr. Malalasekhara in compiling a new encyclopaedia of Buddhism. Professor Nakamura has made no reference to the translation of any of Tagore's works into Japanese. This seems a little surprising, as Tagore was perhaps the first great Indian in recent times who visited Japan and helped to introduce Japanese thought and culture to the Indian people.

Professor Nakamura has followed in the tradition of earlier Japanese students of Indian thought and religion. He has given an account of Indian influence on Japanese culture in its various forms, including religion, art, and literature. He has also pointed out how Indian customs and rituals have influenced the daily life of the ordinary man in Japan. The bibliography of books on Indian culture written in Japanese and of works on Japanese Buddhism in Western languages is a particularly useful addition to his study. I congratulate him for a book which will help to bring India and Japan nearer one another and further strengthen the friendly relations which have obtained between them for almost fifteen hundred years.

New Delhi. Humayun Kabir
22nd June, 1959.

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INTRODUCTION

I have great pleasure in commending to the general reader in India this excellent booklet by the well-known Japanese Scholar, Prof. H. Nakamura of the University of Tokyo. It gives within a small compass a fascinating account of the centuries-old cultural relations between India and Japan *via* China,—and contains some interesting facts which are little known to many of us. For instance, it is a pleasant surprise to be told that "Except for India, there are few countries in the world where so many students are learning Sanskrit as in Japan. Thousands of them have at least a rudimentary knowledge of the Sanskrit and Pali languages."

To most of us, modern Japan is nothing but a successful copy of Europe;—it is a land of industrial efficiency, and of keen striving after material prosperity—albeit coupled with a worship of art and beauty in daily life. Rabindranath in his description of Japanese life, did, for the first time, pointedly draw our attention to the spirit of calmness and meditation inseparably bound up with the Japanese' inborn love of art. Prof. Nakamura has earned our gratitude by tracing in this little book the origin of this introspective spirit. He has set forth in plain, simple language—and with copious illustrations,—the deep impress made by Indian thought and philosophy on several aspects of Japanese life. In the term 'Indian', I include 'Hindu' as well as 'Buddhistic'; because, as Swami Vivekananda put it—'What is Buddhism but a rebel child of Hinduism ?'

The sections dealing with 'The Present Position and Future of Japanese Buddhism', 'Religion and Intellectual Freedom in Asia', and 'Religion & Economic Development'—will be found particularly interesting in their attempt to provide answers to some of the deep questionings of a modern mind.

I congratulate Prof. Shinya Kasugai of the Visva-Bharati Japanese Department in getting so eminent and broad-minded a Scholar as Prof. Nakamura to write the first book of the series contemplated by him. I have no doubt that it will eminently serve its purpose.

K. C. Chaudhuri.
Vice-Chancellor, Visva-Bharati.

Santiniketan,
August 1, 1959.

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EDITOR'S PREFACE

Buddhism as a religion exerts great influence on the daily life of the Japanese people. Since its introduction in the 6th century A.D. from Korea, it experienced many ups and downs, but always slowly but steadily carved its place in the everyday life of the Japanese people. Today Buddhist temples are to be seen in every corner of Japan. At present majority of the welfare organizations and educational institutions (from Kindergarten to University) of Japan of non-governmental origin belongs to this Buddhist Sect or that. Due to Buddhism, a keen interest about ancient India and its culture exists in Japan. Buddhist monks and students of Japan spend a part of their life in learning Sanskrit and ancient Indian culture. During my 25 years of contact with Indological studies, first as a student and later as a teacher, I came across many problems that exist in the Indological studies in Japan. Japanese students belonging to the Departments of Indian and Buddhistic studies, including linguistics, know rudimentary Sanskrit and Pali no doubt, but they do not get proper facilities to learn these languages when they wish to go in for higher studies in these subjects. Tibetan is also considered as essential for Buddhistic studies there. Four versions of the Tibetan Tripitaka are still to be found in Japan. These contain many Sūtras and Śāstras, whose Sanskrit originals and Chinese translations are missing. Moreover, Tibetan Grammar is esentially based on the classical Sanskrit grammar.

Relations between India and the Far East existed in the prehistoric days too. This can be guessed from the finds—the elephants and their mahouts—from the 13th century B.C. royal tombs excavated in the Huang-Ho (Yellow river in China) basin. The elephant can be considered to be an animal of Indian Asia. This shows a strong possibility of the existence of some sort of relation between the two areas in the distant prehistoric days.

In Japan numerous books have been published on Nāgārjuña, Vasubandhu, Dignāga, Paramārtha, Aśvaghosa and other Buddhist scholars of ancient India. In many cases the Sanskrit originals of their works have been lost, and only the Chinese and Tibetan translations of these exist now. To revive Buddhistic studies in India, therefore, emphasis should be laid on the Chinese and Tibetan Buddhistic texts. For that, Japanese Buddhist scholars

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can help their Indian counterparts in collecting, compiling and understanding the Chinese and Tibetan Buddhist texts.

Paramārtha, mentioned above, had a very tragic life. He is famous for translating the Mahāyanaśradhotpada-Śāstra, Mahāyana-saṁgraha-Śāstra, Abhidharmakośa-Śāstra, Suvarṇa-saptati-Śāstra, Life of Vasubandhu and others (about 80 Books in 250 Volumes) into Chinese. He was a native of Ujjainī and went to Kwang-Tung, South China, during the 6th century A.D. From there he proceeded to Peking. When he reached North China, the whole area was in a state of war. This was the beginning of the misfortune which followed him ever since. He was forced to seek shelter as his life was then in danger. Wherever he went he came across war devastations from which even the temples were not spared. After a perilous journey he managed to reach South China where fresh troubles were awaiting him. He fell into governmental disfavour and to avoid prosecutions he tried to flee to Thailand thrice but failed every time. He even tried to commit suicide by hanging himself in June 568 A.D. but was saved. Despite such hardships and misery he finished the monumental works mentioned above as a devoted Buddhist promulgator. He died in January 569 A.D. at the age of seventy-one in Central China. Such a precious devotion is extremely rare in the history of Buddhism in Asia.

There is a widespread belief that the Ajanta and Hōryū-ji Temple frescoes have mother-and-daughter relation between them. But the following assumptions tend to prove that they have rather elder sister-and-younger sister relation between them. During 7th century A.D., the Chinese envoy, Wang-Hsüan-Ts'e came out to India thrice (643-646 A.D., 648-649 A.D., and 657-6661 A.D.) on diplomatic mission. During his stay in India, his entourage copied the frescoes found on the walls of the Buddhist temples —those which were situated in places now known as Bihar. From these materials 40 volumes of paintings were compiled along with 70 volumes of travelling records and political documents. Some of these paintings were later taken to Japan by Kibumi-no-Miyatsuko-Honjitsu, a Korean refugee artist who sojourned in China during 658-671 A.D. These are supposed to have served as models for the Hōryū-ji frescoes. If this supposition is correct, then these two have elder sister-and-younger sister relation between them.

I would like to draw attention of the readers to the portion dealing with the gradual secularisation of the religious

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movements and the climatic differences between the tropical and temperate zones. The latter served as the potent element for the economical and social differences between the two regions and their respective conceptions regarding the Ethics of Distribution and the Ethics of Industry. This problem will be further dealt with in the later issues.

To help the Japanese people in getting acquainted with the modern Indian culture, the Ramakrishna Mission has started a study circle in Sakai city near Osaka. A committee had already been formed in Japan in 1958 to celebrate the Tagore Centenary there under the presidentship of Mr. Kunihiko Okura who was Gurudeva Tagore's host in Japan in 1929. The aim of the committee is to introduce Gurudeva Tagore to the new generation for the second time. They are publishing monthly and quarterly journals to this effect and also translating his books from Bengali originals.

In bringing out this volume I am grateful to Prof. Hajime Nakamura for permitting me to bring out his book as the first issue of the series. I also express my profound thanks to Pandit Nehru, the Prime Minister of India and Dr. Radhakrishnan, the Vice-President of India for encouragement and moral support. I further express my thanks to Prof. Humayun Kabir, the Minister of Scientific Research and Cultural Affairs, and to Mr. Kshitish Chandra Chaudhuri, the Vice-Chancellor of the Visva-Bharati University for going through the manuscript and writing the Foreword and Introduction respectively. I shall consider the aim of the book well fulfilled if it can help India and Japan understand each other and bring them closer still.

I wish also to thank Mr. Toyotsugu Ishiguro, Managing Director of Benri-do Co, (Shin-machi Takeya-machi, Kyoto, Japan) for allowing me to use the plates belonging to them without which the book would have been incomplete.

Shinya Kasugai,
Professor of Indology,
Bukkyo University Kyoto, Japan.
Head of the Japanese Department, Visva-Bharati University, Santiniketan, India.

Santiniketan,
June 15, 1959.

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AUTHOR'S PREFACE

It is of great concern for Asiatic intellectuals to promote cultural relations among various countries. The author of this booklet has often been requested to lecture or to contribute papers to journals on this subject. Some articles included here were originally published in *"Indo-Asian Culture"*, *"Pracyavani"*, *"Bulletin of the Ramakrishna Mission Institute of Culture"*, *"Dharma"*, etc., but have been revised to a great extent. By the term "Indian Asia" the author means those countries which have been strongly influenced by Indian culture. He hopes that this work will help to further the understanding of cultural relations between Japan and other Asiatic countries.

The author is obliged to Prof. Shinya Kasugai of Visva-Bharati University who has kindly undertaken to publish this booklet as the first issue of the Indo-Japanese cultural series that the Department of Japanese of the University plans to bring out.

October, 1958. H. N.

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Brahmaprabha on the panel of Tamamushi-no-Zushi, Preserved in the Golden Hall of the Horyu-ji Temple, the painting by litharge technics.

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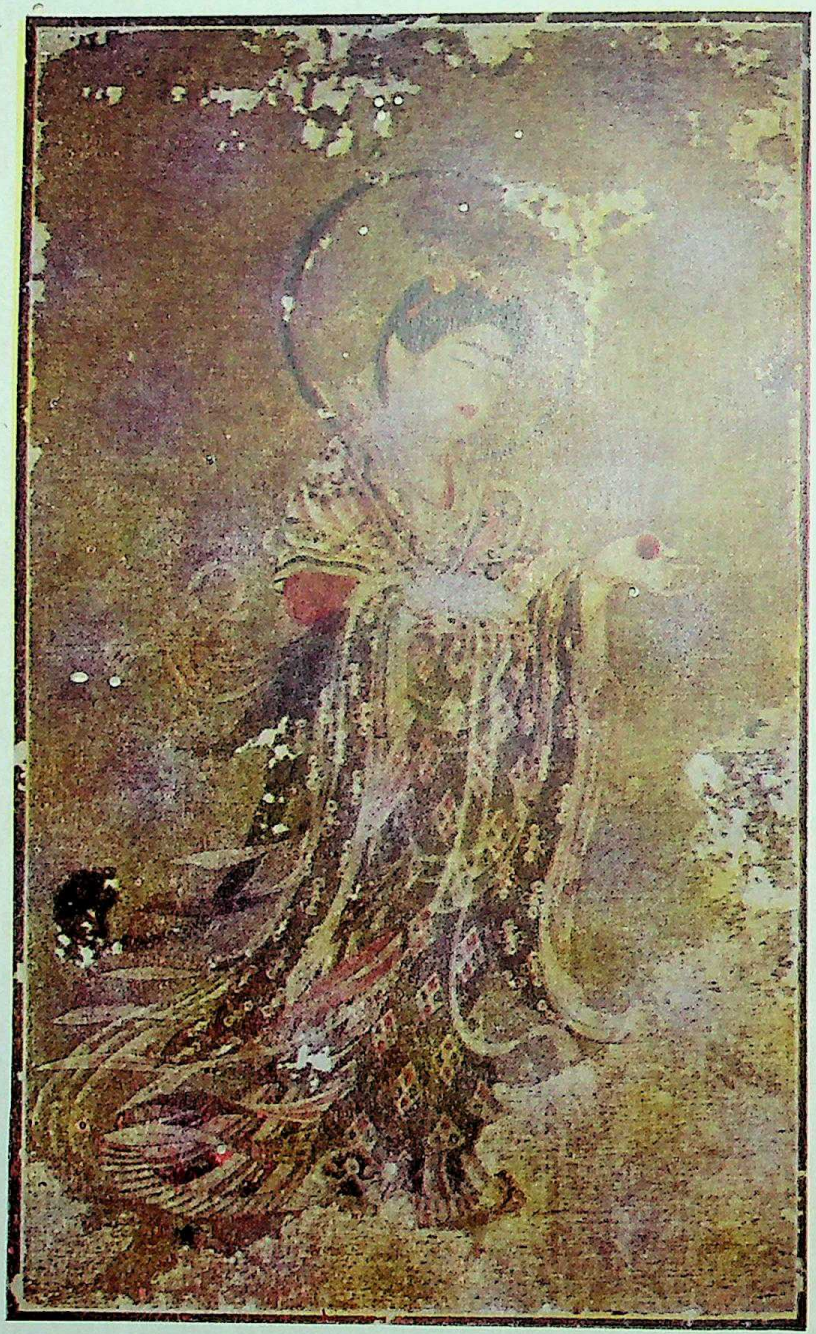

"Avalokitesvara-Bodhisattva"
in Horyu-ji Temple's Fresco

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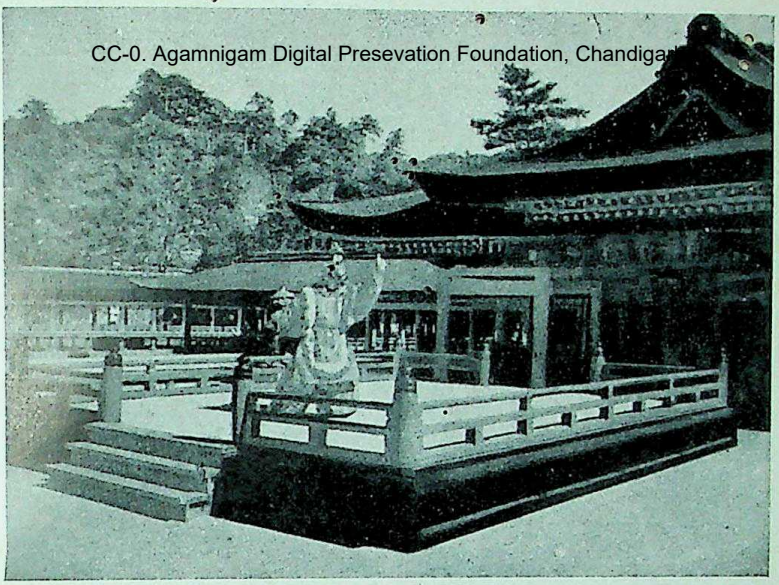

Bugaku (The Court Dance) of
Itsuku-shima-jinsha Shrine, Hiroshima.

"Horyu-ji Temple"

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Portrait of Prince Shotoku
An oldest portrait in Japan Left side is Prince Eguri
and Right side is Prince Yamashiro-no-Oe,

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1. INDIAN INFLUENCE UPON JAPANESE CULTURE

Deep Influence

Although Japan is far away from India geographically, the two countries have close relations with each other in cultural and other aspects. Cultural relations between the two can be traced back to very early times. Without Indian influence, Japanese culture would not be what it is today. As most Japanese profess the Buddhist faith, needless to say, they have generally been influenced by Indian ideas to a great extent. Prior to the introduction of Western civilization, Buddhism was the basis for Japanese culture. Buddhism has infiltrated into many aspects of daily life of the Japanese. Although Buddhism is but one of many things that originated in India, we should not overlook the fact that Indian thought and culture have been introduced along with the Buddhist faith into these four islands of Japan. It is, indeed, amazing how Buddhism has gradually been introduced to these distant islands, thousands of miles away. Crossing so many deserts, valleys, fields and seas in various countries, the Buddhist faith finally reached the easternmost lands of Asia.

Introduction of Buddhism into Japan

Buddhism came to Japan through Korea in the latter half of the 6th century. In 552, through the agency of the King of Pekche (Kudara), in Southern Korea, the royal gifts of a statue of Buddha, the Sutras (Scriptures) and banners were presented to the Japanese Emperor, with a message to the effect that the Buddhist Dharma (Doctrine), the most excellent of all doctrines which would bring immeasurable benefits to its believers in Japan, had been accepted in all countries lying between India and Korea. The question whether the new faith should be accepted was taken up by the ruling class, which was then divided into two factions struggling for political supremacy. The one which looked with favour on the new faith defeated the other.

Imperial Patronage

The new religion began to be widely professed, partly due to the arrival in Japan of missionaries, magicians, the Scriptures, and

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various accessories for rituals, etc. Buddhism received its first Imperial patronage from Prince Shōtoku (574-621), who became regent to the Female Emperor Suiko in 593. (The Japanese call a female who reigns in her own right an Emperor: an Empress being the consort of a male Emperor). He drew up Japan's first Constitution, proclaiming the "Three Treasures" (triratna), i.e. The Buddha, The Dharma (Doctrine) and The Sangha (the Order), to be the ultimate objects of faith, and single-minded devotion to them to be the fundamental factor of an upright life.

At government expense, he built Buddhist temples, pagodas, seminaries, hospitals, dispensaries and asylums for the aged and the destitute. Hōryū-ji Temple built by him near the city of Nara, is the most ancient wooden building still existing in the world. Under his reign (593-621) the Japanese came into direct contact with Chinese Buddhism. He sent students to China to study Buddhist Doctrines. From his time onwards, the influence of Buddhism continued to be conspicuous almost without interruption to the close of the Tokugawa regime (1868). Although Buddhism was persecuted at the beginning of the Meiji Restoration, it has since recovered to a great extent.

During the past 1,200 years, Indians have come to Japan from time to time. It is said that in the period of Emperor Kôtoku (645-654 A.D.) a seer called Hōdō (Dharmamarga or Dharmapatha) came from Rājagṛha of India. However, we are not quite sure whether the description in the annals is true or not. Probably the first Indian to come to our land was Bodhisena, a Buddhist monk. He was born of a Brahmin family in India. His clan (Gotra) was Bharadvāja. Receiving a mystic inspiration from Mañjushri Bodhisattva, he went to China and lived in the Wu t'ai shan Mountain. At the request of several Japanese who were in China for diplomatic negotiations and for study, Bodhisena came to Japan along with other Buddhist monks from China and Indo-China in 736.

He arrived at his destination in 736 A.D. He was cordially received by the Imperial Family, and was appointed Archbishop. People informally called him Baramon (Brāhmaṇa) archbishop.

He always received the Buddhāvataṃsaka-sūtra, and was versed in magical formulae. When the famous statue of Buddha (Daibutsu), the biggest in the world, representing Vairochana Buddha, was cast and installed in the city of Nara, then the capital, he officiated at the consecration ceremony as the head of

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the monks. He passed away in 760.

Study of Sanskrit

The Sanskrit lore has been kept in Japan for nearly 1,400 years in the colleges attached to the great Buddhist temples. It was Kūkai, posthumously called St. Kōbō (774-835 A.D.), who started the study of Sanskrit letters, known as SHITTAN, a Japanese equivalent of the Sanskrit word SIDDHAM, with which ancient Indian inscriptions and works often begin. Some Sanskrit texts in the Chinese script have also been brought to Japan. In some Japanese temples, very ancient manuscripts in Sanskrit are preserved intact. They must have been brought from India or Central Asia to China, and thence to Japan. Strange to say, those manuscripts found in Japan are much older than those preserved in India. The first materials on which the Indians wrote letters were palm leaves and strips of birch bark: both materials are very fragile and easily perish in the Indian climate. Thus, it happens that the majority of manuscripts which India now possesses date back only a few centuries (or, at the earliest, 1000 years or so).

A few manuscripts found in India, however, date back to the 11th or the 12th century. Except for those recently found in Eastern Turkestan, the oldest Indian manuscripts are to be found in Japan, and belong to the first half of the 6th century.

Except for India, there are few countries in the world where so many students are learning Sanskrit as in Japan. Thousands of them have at least a rudimentary knowledge of the Sanskrit and Pali languages. There are many universities teaching these languages. A large number of books in these languages have recently been published, some of which are in no way inferior to those published in India, Europe or the United States.

As Buddhism originated in India, most of the Japanese regard India as their spiritual motherland and they feel a fraternal love for the Asiatic peoples with whom they share a common spiritual civilisation.

They are deeply interested in Indian culture and wish to know the background of Buddhism. Probably that is why so many Japanese students are engaged in the study of Sanskrit and Indian culture.

It is indeed a matter for regret that very little is known abroad of the works of Japanese scholars due to the lack of knowledge among foreigners of the Japanese language.

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Influence on Japanese

Although people in Japan do not know Sanskrit, they are familiar with the Indian siddham letters. One finds in Japanese cemeteries many wooden tablets written in siddham letters. In Japanese temples, there are images of Buddha, Boddhisattvas and other god-like beings with siddham inscriptions beneath them. These siddham letters are called "seeds" (Bīja), each identifying a single divine being. In feudal times some Japanese warriors went to battle, clad in helmets which had inside certain Sanskrit characters symbolising benediction (*mangala*) for victory.

Japanese letters were no doubt constructed on the basis of Chinese characters. Yet there is a great difference between the two; the Chinese characters are ideographic, whereas the Japanese letters are phonetic like Indian letters. In a sentence Japanese letters are arranged in the same order as in Sanskrit and Hindi. According to a legend, the Japanese letters were invented by St. Kōbō, who also introduced Vajrayāna into Japan.

A famous Japanese song, "iroha-uta," which is made up of all the 47 Japanese letters, is nothing but a free translation of a Buddhist poem written in ancient India. The Sanskrit original of the poem runs as follows :—

"Sarve Saṃskārāḥ anityāḥ
Utpadavayadharminaḥ,
Tesāṁ vyupaśamaḥ sukhaṃ,
Avadad mahāśramaṇaḥ".

One of the popular Japanese games played at New Year festivities is played with cards called "iroha karuta". A pack consists of 48 cards—each with a short saying, beginning with one of the 48 letters.

Even Indian legends were introduced into Japanese literature. One of them is the legend of Rśyaśṛṅga, the ṛshi who had never seen a woman and was seduced by Śāntā, the daughter of King Lomapāda. This legend, which is very famous in the Mahābhārata and other literary works, was incorporated into the Buddhist Scriptures, and conveyed to Japan. The Japanese preserved the figure of the saint under the name of Ikkaku Sennin, i.e. Ekaśṛṅga, "Unicorn". The well-known kabuki-drama "Narukami" was derived from this legend.

Indian Gods Introduced

Along with Buddhism, the worship of other Indian gods was

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introduced into Japan. These gods began to be worshipped later in Buddhist ritual. Indra, originally the god of thunder and then most popular of all gods to be found in the Rg-veda, is adored by people here under the name of Taishakuten (literally, Emperor of Gods or Shakra).

Ganesha, the Indian god of wisdom, who has the head of an elephant and the trunk of a human being, is worshipped under the name of Shō-ten, (literally, Holy God), in many Buddhist temples, as one who confers happiness upon his votaries, especially in love affairs. In Japan we very often find figures of two Ganeshas, male and female, embracing each other (*Mithuna*).

A sea-serpent, worshipped by sailors, is called Ryūjin, a Chinese equivalent of the Indian *nāga*.

Hāritī and Dākinī, Indian female demons, are also worshipped, the former under the name of Kishimo-jin, and the latter retaining its original name.

Bishamon is a Japanese equivalent of the Indian Vaishravaṇa (Kubera), the god of fortune.

Not only Japanese Buddhism, but Shintoism also, has been considerably influenced by Indian thought. Although syncretism with Buddhism was denounced by the State in the days of the Meiji Restoration, we find a strong Indian influence still remaining in present-day Shintoism. The following are some interesting examples :

Suiten (water-god) is a Shintoist name. But the god, widely worshipped by people in down-town Tokyo, was originally Varuṇa (water-god in India) and was introduced into the Buddhist Pantheon by esoteric Buddhism, and then adopted by Shintoists, though Shintoists may hesitate to agree with this explanation.

Kompira, a god of sailors, is worshipped at Kotohira Shrine, in Kagawa Prefecture, on the island of Shikoku. Kompira is a corrupt form of Kumbhīra, a Sanskrit word for a crocodile in the Ganges.

Ben-ten (literally, Goddess of Speech) is the Chinese and Japanese equivalent of Sarasvatī. Along the sea coast and around ponds and lakes, one often finds shrines of Ben-ten where her image is installed. Some of these images look very erotic and coquettish.

Daikoku, a God of fortune (literally, god of great Darkness or Blackness) is a favourite god with the common people. The name is the Chinese and Japanese equivalent of Mahākāla, another

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name for Shiva, the mightiest god in the Hindu Pantheon, though Daikoku is clad in Japanese robes and has a benign and smiling countenance.

Viśvakarman, maker of the world in the Rg-veda, also was esteemed as the god of carpenters in the royal court in ancient times under the name of Bishukatsuma, cf. "Eiga-monogatari." Sanskrit characters are observed even in Shintoistic rites. The traditionally dressed climbers of Mount Ontake, which has been worshipped as a divine being, and the climbing of which has been practised as a kind of religious observance, put on traditional white robes on which, sometimes, Sanskrit characters (siddham) of an ancient type, much older than Devanāgarī characters, are written all over. They sometimes wear white Japanese scarfs (tenugui) on which the Sanskrit character "OM", the sacred syllable of the Hindus, is written, although the climbers themselves cannot read it.

Indian Influence upon Japanese Art

Some of the textiles remaining in the Hōryū-ji monastery and the Shōsō-in treasury at Nara have Persian designs, showing the influence of that country on Japan during the 7th and 8th centuries. A unique example of the Indian Gupta style of painting will be seen in the fresco painting of the Golden Hall of the Hōryū-ji Temple. This can evidently be traced to the same original source as the wall paintings of the cave temples of Ajanta in India.

We shall say a few words with regard to paintings. The most primitive paintings in Japan are found on the walls of chambers of burial moulds built in the Kyushu Island in the prehistoric period. They consist mainly of totemic symbols and geometric patterns in red, green, white and yellow.

In the middle of the 6th century, Buddhism was introduced through Korea, and the new style of painting was brought in with many other new crafts. The most prominent example of early Buddhist paintings is found on the panels of the Tamamushi-no-zushi shrine which was made in the reign of the Female Emperor Suiko (592-628), and is still preserved in the Golden Hall of the Hōryū-ji temple, near Nara. Tamamushi is the name of Buprestidae (Chrysochroa elegans Thunberg), which was used as the materials for decoration. The painting by the litharge techniques shows landscapes, and Buddhist figures whose faces and limbs are slender and whose colouring is quite simple. These are said to

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be the characteristic features of the Chinese school of Six Dynasties.

In the 8th century, painting underwent new and noteworthy development under the influence of the Indian chiaroscuro style, introduced from the Tang Dynasty of China. The best example of this style will be seen in the famous fresco of the Hōryū-ji temple. The style closely resembles the wall paintings of the cave temples of Ajanta in India. The figures in this painting are rotund and human, while those of the preceding period were romantic and transcendental. However, the best and most representative example of this period will be found in the figure of Kichijō-ten, the Goddess of Beauty, the Japanese equivalent for Indian Laksmī. The picture is painted in rich colour on hemp cloth.

In the 9th century, a new style of painting was brought in with the introduction of Chinese esoteric Buddhism.

In the later Heian Period (794-1192) the pictures representing Amida, (amitābhā) and his attendant Bodhisattvas, all descending from the Heavenly Paradise, were most popular.

The Buddha altar of a Buddhist temple is called 'Shumi-dan' viz. Sumeru throne. The name has been derived from the highest mountain in Indian mythology.

The court dance and music (called "Bugaku" or "Gagaku") introduced into Japan 1200 years ago from India, directly by Bodhisena, the Indian monk, and Fu-Ch'e, a Vietnamese, are preserved in their original form to this very day. The original form is not preserved in present-day India, nor in other Asiatic countries. It is a unique cultural asset found only in Japan and it is one of the wonders of the world. The Japanese are justly proud of this art which they have succeeded in preserving through the centuries. From the time it was first introduced into this country, the court dance and music was given careful attention and protection by the Imperial Household. This art has been preserved through centuries as a ceremonial dance which is performed on various national celebrations and for visiting foreign diplomats. The formal stage for this art is found only in the Imperial Palace. The names of some pieces of the music can be traced to Indian originals, e.g. "Bosatsu" is the Japanese corruption of *bodhisattva,* "Bairo" of *Bhairava,* "Karyobin" of *Kalaviṅka,* a sonorous, sweet voiced bird. The dancers all wear red masks and a peculiar costume.

Biwa, a Japanese musical instrument, is the corrupt form

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of the Sanskrit word *vīṇā*. Originally this musical instrument came to China from India or thereabouts, but by the time of T'ang dynasty it seems to have assumed the air of being a Chinese instrument. It was used already in the Nara period.

Influence upon Daily Life

The custom of cremation was also introduced to this country from India. The rituals of our ancestor worship have been tremendously influenced by Indian customs, some of which can be traced back even to those practised before the Aryan invasion by Indian aborigines such as the Dravidians, Mundas, etc. They offered water, flowers, rice-cakes and incense to their ancestors.

Historical records show that an Indian drifted to the shore of Aichi Prefecture in 799 A.D., and taught the people how to cultivate cotton. An ethnology scholar has pointed out that there is evidence that an Indian community existed in Shima district in Mie Prefecture.

Even with regard to the ideas and ideals that inspire and guide the Japanese in their daily lives, Indian influence is quite noteworthy. One of the virtues conspicuous among the Indian is forbearance. A humanitarian tendency which marks the Japanese national character can be traced to the Buddhist conception of maitrī (compassion).

Indian influence can be traced even in the tastes and pleasures of the people. The kinds of incense favoured by the people of China and Japan, were in part supplied by India, Indo-china, China, Malay, Arabia and other Western countries. Some specimens of them have been preserved intact up to now in the Imperial Shōsō-in repository as national treasures. To enjoy good incense with a calm mind has come to be a sort of accomplishment of the educated Japanese.

The *sugoroku* (back-gammon) game was played in the Imperial court in the Nara period. In the Shôsō-in repository, besides the *sugoroku* set in shitan-wood, "red sandal-wood" and marquetry, there have been preserved, some ivory dice, six of them, and 85 back-gammon pieces of rock crystal, amber and glass. There is also a dice box of shitan-wood decorated with gold and silver paintings. While playing, players shook two dice from the box on to the board, to move their pieces in the game. This game is very popular among common people even now-a-days, especially on the days of the New Year Festival.

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No one knows when and where the back-gammon game was invented. According to "Wei-shu" *sugoroku* was a Hu game imported into China quite long ago. Hu at that time meant a country somewhere near India. It perhaps entered China in the late Wei period (presumably in the 5th century). The dice used in *sugoroku* is a cube, six-faced, numbered 1 to 6. It is exremely interesting to note that the dice is marked similarly throughout the world from ancient times. Among the findings of the ancient Indus Civilisation you will find dice of exactly the same form as are used now-a-days in Japan.

When such instances mentioned above are considered, it cannot be denied that India in her unique way has exercised a great influence on Japanese thought and culture.

Japanese Influence on India

Probably we should consider here a little Japanese influence on India.

The first instance of such influence came after the victory of Japan in the Russo-Japanese War (1904-05), which convinced Indians that Asians could check the oppression of the West by their own efforts. Indian parents, rejoicing over Japan's victory, began to teach their children to follow Japan's example. Indian intellectuals began to read books written by Tenshin Okakura who advocated 'Asia is One'—a saying which eventually became their motto.

Rabindranath Tagore, a noted Indian poet, once invited Japanese masters of judo and of the tea ceremony to teach Indian youths at Santiniketan.

Though the cultural relationship between the two countries was broken due to World War II, it has been resumed, and a few Japanese scholars, artists and physicians are now working in Indian universities and institutes.

Courses of Japanese language and literature have been established as a permanent feature at Visva-Bharati University, which was founded by Gurudeva Rabindranath Tagore at Santiniketan.

In the political field, Mr. Nobusuke Kishi, Prime Minister of Japan, paid a visit to India in May, 1957.

During the last three years, there have been three state visits to Japan by some of the highest Indian statesmen. The first Indian dignitary ever to pay a state visit to Japan, was the Vice-

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President Dr. Sarvepalli Radhakrishnan. This was followed in 1957 by the visit of Prime Minister, Pandit Jawaharlal Nehru, and finally in 1958, Japan had the honour of receiving the President of India. All of them were cordially welcomed by the Imperial Court, the Government, the dignitaries as well as common people. Dr. Prasad's visit was his first to any foreign country as the President of India. This was no doubt due to his cordial sympathy with this Buddhist country in the Far East.

There are few parallels to this in the recent annals of relations between nations of the world. This series of state visits merely serves to accentuate the warm and friendly feelings that characterise the relations between the two great Asian nations, and of the growing partnership for peace that is being forged between them, not only for their own mutual benefit but for peace and prosperity in the rest of Asia and the World.

The Government of India on acquiring Independence, extended its hand of friendship to Japan. Dr. R. Pal, the Judge-representative of India, declared that Japan was not guilty of war crimes. His declaration cordially appealed to the mind of the Japanese. Free India did not demand reparations from Japan, but offered to return all Japanese property which had been seized by the British Government which was in power at the onset of the war.

These friendly actions by India have been fully appreciated by Japan, and the recent offers of assistance to India by the Japanese Government are, no doubt, inspired by the goodwill that has been shown by India. Japan has made the decision to grant a yen credit to India to the extent of $50 million, despite her own economic difficulties. Japan plans to offer a further credit of $ 10 million. Many mines are going to be explored, and factories established, with the help of Japanese capital and technicians. India, today, is one of Japan's best trade customers and vice versa.

In the cultural field, the ancient ties which began with the introduction of Buddhism into this country, had somewhat fallen into a state of decay. Fortunately, however, it has become possible in the last few years to revive and re-activate these contacts in a vigorous manner. A cultural treaty was concluded in 1957. The exchange of students and artists is going on. The Japan-India Society, which was established on Republic Day (Jan. 26, 1958), aims at promoting this cultural exchange.

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II. BUDDHISM AND THE DAILY LIFE OF THE JAPANESE

(1) *Sects of Japanese Buddhism*

A. Introduction of Buddhism into Japan.

According to the common story, Buddhism was introduced into China in A.D. 67 in the reign of the Emperor Ming-Ti of the later Han Dynasty. The Buddhism which flourished in China was chiefly Mahāyāna.

It was then introduced into Japan from Korea in A.D. 552. The King of Pekche (Kudara) a part of Korea, sent a mission to the Emperor of Japan with presents consisting of "an image of Śakyamuni Buddha in gold and copper, several flags and umbrellas and a number of sūtras."

The presents and letters received from Pekche engaged the serious attention of the Japanese Court. The Emperor, we are told, leaped for joy but thought it prudent to consult his ministers. On the one hand it was argued that Japan should follow the example of other civilized countries; on the other, that the native gods might be offended by the respect shown to a foreign deity. Both parties quarrelled and finally the former won.

Buddhism came to the fore in the reign of Female Emperor Suiko. The really important figure in this period was Prince Shōtoku (574-621 A.D.). He was the real founder of Japanese Buddhism.

Like Asoka, Prince Shōtoku was one of the best and most benevolent of all the rulers of Japan.

In 604 he published a celebrated edict containing seventeen clauses. It is a series of ethical maxims in the Chinese style.

His literary activity was considerable and he was well acquainted with the Chinese classics.

At the request of the Female Emperor he lectured on three Mahāyāna Sūtras, and afterwards wrote commentaries on them. He founded many monasteries, one of them being the Hōryū-ji temple. This is the oldest wooden architecture extant in the world. From that time onwards Buddhism received imperial favour and became prevalent in Japan. Later in the Nara period (710-794 A.D.) six sects were introduced from China into Japan.

(1) The Risshū or Ritsu sect. Its main principles are the observation of strict monastic discipline and, above all, the correct

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transmission of the holy orders. The monks of this sect strictly adhere to the discipline of Conservative Buddhism (Hīnayāna) which is nearly the same as Theravāda Buddhism flourishing in South Asiatic Countries.

(2) The Kusha sect is a school of Conservative Buddhism. It is based upon the Kusha-ron (Abhidharmakośa) composed by Vasubandhu (about 320-400 A.D.).

(3) The Jōjitsu sect is based upon the Jōjitsu-ron (Satyasiddhi-śāstra) written by Harivarman (A.D. 250-350). This is a school of Conservative Buddhism, which has been adapted to the doctrine of the "Void" to some extent.

(4) The Sanron sect is derived from the Mādhyamika school in India. It stresses the doctrine of the "Void". The word *Sanron* literally means "The Three Treatises", i.e., The Madhyamika-śāstra, the Dvādaśamukha-śāstra of Nāgārjuna, and the Śata-śāstra of Āryadeva. This school is based upon these Three Treatises.

(5) The Hossō sect is a kind of Buddist idealism. It is derived from the Yogācāra school in India. It regards everything as the manifestation of the fundamental Mind-principle underlying all phenomena.

(6) The Kegon sect is based on the Kegon or Avataṃsaka sūtra. The principal object of worship in this sect is Vairocana Buddha.

These six sects might be called scholastic because their sphere of influence was limited to the monks and did not extend to the common people.

At the beginning of the Heian period (794-1192 A.D.) the Tendai and Shingon sects came to Japan. At the beginning of the Kamakura period (1192-1333 A.D.) Zen Buddhism was introduced from China and the sects of the Pure Realm and of Nichiren appeared at the same time. Therefore the major sects of Japanese Buddhism can be classified as follows :

(1) The Tendai sect.
(2) The Shingon sect.
(3) Zen Buddhism.
(4) Pure Realm Buddhism.
(5) The Nichiren sect.

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B. Major sects of Japanese Buddhism

1. *The Tendai Sect.*

The Tendai sect was introduced into Japan by Saichō. Saichō (767-822 A.D.), Dengyō Daishi being his honorary name, entered a monastery at an early age, and was ordained at eighteen (785 A.D.). As the ecclesiastical life of Nara was uncongenial to him, he left the city and lived at first in solitude on Mount Hiei, near his birth-place, and gradually collected a group of companions and built a small monastery.

In 804 he was sent by the Emperor to China to discover the best form of Buddhism. He studied the school of T'ien-T'ai (Tendai) at its headquarters, and also the Shingon and the Zen schools. He returned next year laden with books and knowledge. The humble monastery founded by him grew up later into a priestly city of some three thousand temples.

The Tendai sect is based on the Hokke-kyo or Lotus-sutra. Conforming to this, this sect teaches that all men can become Buddhas and urges them to attempt to do so.

The most remarkable characteristic of Tendai is its comprehensive and encyclopaedic character. It finds a place for all scriptures, regarding them as a progressive revelation, gradually disclosed by the Buddha during his life, as he found that the intelligence of his listeners ripened.

According to our common sense, it seems that parts depend on one another and all depend on the whole. But the so-called complete or perfect teaching (En-gyo) of this sect goes beyond this. It sees that the whole and the parts are identical. The Whole Cosmos and all the Buddhas are present in a grain of sand or on the point of a hair. A celebrated maxim says: One thought is the three thousand spheres (that is, the whole universe) and the three thousand spheres are but one thought. That is to say, the relations involved in the simplest thought are so numerous that they imply the existence of the whole universe, our perceptions and thoughts being identical with absolute reality. This leads to the doctrine of ontology. There are three forms of existence; the void, the temporary, and the middle. That is, all things which exist depend on their relations. If we try to isolate them and to conceive of them as entering into no relations, they become unthinkable and in fact non-existent.

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But as temporary formative parts of the whole they do exist and the whole could not realize its true nature if it did not manifest itself in particulars. So in that sense all things exist as phenomenal beings. Things exist or do not exist according to our view of their relations to it, but the middle exists absolutely. Phenomena and the one absolute truth are, if rightly regarded, synonymous. When the significance of each of the three is properly cognized, this is the enlightenment as obtained by The Buddha himself.

2. *The Shingon Sect*

The Shingon Sect is the third largest religious organization in Japan, coming after Shin-shū and Sōtō and possesses about twelve thousand temples.

Kūkai (774-835 A.D.) or Kōbō Daishi, was the first man to make Shingon well known in Japan. He went to China for study, where he spent two years (804-6) in studying Shingon under Hui-Kuo, the celebrated abbot of the Ch'ing-Lung temple at Ch'ang-An. He is also said to have applied himself to Sanskrit under the guidance of an Indian monk called Prājña, and is believed to have introduced into Japan the slightly altered form of the Sanskrit letters called Shittan (siddham), which is written in vertical columns and much used in Shingon books. Prājña is believed to have co-operated with Nestorian priests in making translations. Kūkai, in this way, may have come into contact with Christians.

Kūkai returned to Japan in 806 and was well received by the Emperor. He founded the great monastery of Kōyasan in the province of Kii. He died at Koyasan in 835 A.D. There has been prevalent a mystical view about him. He died at the Kongōbu-ji Temple of Mt. Kōya on March 21st of the 2nd year of Showa. But the believers in Shingon sect say he just entered meditation awaiting the time of descent of Maitreya the Buddha, and Kūkai did not die. He is as yet alive. So, at a fixed time, a properly qualified high priest comes and changes Kūkai's gown in the inner sanctuary, where Kūkai is supposed to be still staying in meditation. What is the condition of Kūkai the great teacher of Buddhism now? It is a great secret that must not be discussed among the laity.

In all the annals and legends of Japanese Buddhism there is no more celebrated name than his, and whether as saint, miracle-worker, writer, painter or sculptor, he is familiar to the most

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learned, and the most ignorant, of his countrymen. The equivalent of the phrase "Homer sometimes nods" in Japanese is "Kōbō mo fude no ayamari"; or "Even Kōbō sometimes makes a slip of the pen".

Shingon means "true word", that is, a sacred spell (or mantra) and this sect is mingled with magical elements.

About 700 A.D. Indian Buddhism had become a very mixed creed and may have incorporated many Iranian and Central Asiatic elements. This form of Buddhism is called Esoteric Buddhism. (Vajrayāna).

The common people of Japan of those days wanted a religion which was impregnated with magic. That is why the Shingon sect was highly welcomed in Japan.

In Shingon there are definite secret doctrines which can be communicated orally. He who has not yet been initiated cannot claim to understand the explanations.

The initiated is sprinkled with holy water, and there is, in this respect, some similarity with Christian baptism. The ceremony of initiation is called Kwanchō (or Kwanjō), a translation of the Sanskrit abhiseka, or sprinkling, sometimes rendered in English by the most misleading expression, "baptism."

It is true that part of the ceremony generally consists in the religious aspersion by water, but it is not at all a rite performed on children or others, when they first become members of the sect, but a form of initiation into the higher mysteries, and granted only as an exceptional privilege.

3. *Pure Realm Buddhism*

Pure Realm Buddhism as such was founded in the First or Second century A.D. in India. It was based on the larger and smaller Sukhāvatī-vyūha Sūtras and on the Amitāyurdhyāna Sūtra. These speak of the Western Paradise of the Pure Realm (Sukhāvatī, in Japanese *Jōdo*).

The believers were supposed to be born there after death as the reward for their faith and good works.

The Saviour of this School is Amida (Skt. Amitābha), and is said to be presiding at present over The Pure Realm. Once in the past he made the series of the famous 48 Vows, the eighteenth of which reads: "If, after my obtaining Buddha-hood, all beings in the ten quarters should desire in sincerity and faith to be born

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into my country, and if they should not be born by only thinking of me ten times, I will not attain the highest enlightenment".

Now he has become a Buddha; he has fulfilled the Vows. Anyone who worships him in sincerity and faith will not fail to be saved.

4. *The Nichiren Sect.*

Nichiren (1222-1282) was born the son of a fisherman. He studied all schools widely until he decided for himself what was the true way to deliverance. He first entered The Shingon School, and then studied in The Tendai School on Mount Hiei. There, he came to the conclusion that only one scripture was needed, that is the Lotus of the Good Law (Saddharma-puṇḍarīkā), and that the deliverance of the country from its sufferings in those days could best be achieved by a vigorous campaign of a return to the Lotus Sutra and the Śākyamuni Buddha.

He was a born religious demagogue, and wandered all over the country, literally banging the drum of his beliefs at all quarters. Because of his rudeness to all other sects and the government, he was soon in trouble with the authorities and his life was a long chain of persecutions, with an almost miraculous escape. Extreme religious fervour is most conspicuous among the followers of this some of the common people in later days.

5. *Zen Buddhism.*

As a specific form of Buddhism, Zen is first found in China, being a peculiar Chinese version of the kind of Buddhism which was brought from India by the sage Bodhidharma, in, or about, the year 527 A.D. Bodhidharma's Buddhism was a variety of the Mahāyāna School, the Buddhism of Northern India.

Bodhidharama's variety of the Mahāyāna was known as Dhyāna Buddhism, pronounced Ch'an in Chinese and Zen in Japanese, and though the nearest English equivalent of Dhyāna is "contemplation", this term has acquired a static and even dreamy connotation quite foreign to Dhyāna.

Dhyāna, Ch'an, or Zen means immediate insight into the nature of Reality or life. In China, Dhyāna Buddhism was strongly influenced by Taoism and Confucianism, and, under the guidance of the practical mentality of the Chinese, emerged in the seventh century A.D. as the Zen we know today.

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Eisai (1141-1215) brought it to Japan in 1191, where it may be found to this day in its most vital form and where, too, it has had an extremely far-reaching effect upon the national culture.

The Zen Buddhism which was introduced into Japan by Eisai is called the Rinzai sect (The Lin-chi in Chinese), whereas that which was introduced by Dogen (1200-1253), his disciple, is called the Sōtō sect (The Ts'ao-T'ung in Chinese).

Japanese Buddhism, as divided into the above mentioned sects, has been the spiritual basis for Japanese culture.

(2) *The Present and Future Position of Japanese Buddhism*

Japan statistically is a land of Buddhism. More than six-sevenths of her population profess the creed of Buddha. Buddhism in Japan is divided into thirteen principal sects, which together maintain 80,000 temples and churches with 150,000 priests. Several colleges and institutes in Kyoto and Tokyo are chiefly dedicated to the study of Buddhist theology.

However, present-day Buddhism is criticised as follows: Buddhist influence on Japanese intellectuals is rather negligible. Its dogmas are now unintelligible to the public, and people at large show little interest in this 'national religion'. Priests chant sutras, or holy texts with due solemnity in rituals, but they are now-a-days nothing more than mere repetitions of vain formulas. The Buddhist ideals of human conduct have long been forgotten. Now-a-days religion is thought as possessing little importance in the spiritual life of the Japanese, nor does it provide them any more with the norms of morality. Religion in Japan as it stands, does not have much in common with that of the Western countries.

Buddhism arrived very early at an understanding with Shintoism. Strangely enough from the view point of Westerners, the Japanese are mostly Buddhists and at the same time Shintoists without being conscious of any contradiction. Although temples and shrines as well as priests are divided between these two categories, few devotees pronounce themselves adherents of one religion to the exclusion of the other. The appellation of a devout Buddhist is often a synonym of a devout Shintoist. Buddhist activities, that can still be seen in Japan, deal almost exclusively with ancestor-worship and the funeral ceremony. Ancestor-worship, however, is rather Shintoistic and therefore of purely Japanese origin. It survived scores of generations during which Shintoism

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constantly received Confucian and Buddhist influences. Buddhism, although it was antagonistic to ancestor-worship in its early stage in India, had to make a concession to this deep-rooted belief of the Japanese, and adapt itself to the national practice. On the other hand, Buddhist monks found it convenient to convert the masses by means of seemingly metaphysical dogmas. For this purpose the question of death is undoubtedly the most suitable, death with its mystery being an awe-inspiring phenomenon to the popular mind. The funeral ceremony thus became the monopoly of Buddhist bonzes, and is still predominant among the commoners, while Shinto funerals are now restricted to very limited circles. The convention was left untouched by the introduction of the Western civilisation in the latter half of the last century.

Apart from these formalities, Buddhism in Japan, generally speaking, is rather inactive. The decay is all the more conspicuous, in contrast with the Buddhist prosperity of bygone days. The reason is best explained by its persecution after the Restoration of 1868. Fanatic leaders under Emperor Meiji, trying to set Shintoism as a sort of state religion, suppressed Buddhism. Images were destroyed, temples became dilapidated, and bonzes exhorted people to return to secular life. In 1872 the suppression was mitigated and Buddhist faith was allowed to remain as the religion of the people, but its teachings were once and for all expunged from the educational system. The source of morality was to be found in the ridiculous worship of the Emperor as a living deity. To the military and their followers any religion other than what enforces unconditional loyalty to the Sovereign, is unnecessary and irksome. Such precepts unmistakably lead to materialism or atheism, and it is no wonder that quite a number of Japanese intellectuals today are materialists. Publications concerning religion are becoming insignificant in number, with students of religious science diminishing. Thus the spiritual life of the Japanese cannot but be mediocre. These circumstances once tolerated are difficult to change, although militarism has been defeated. Another reason is that Buddhism was especially despised by some Westernized intellectuals immediately after the surrender of Japan, due to the tendency to despise everything traditional in our country. We might be able to say that one of the vulnerable points of the Japanese is that many of our intellectuals are highly Westernized, and they do not pay due attention to traditional culture.

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The future outlook of Buddhism in Japan is hard to predict, because it depends largely upon the endeavour of Japanese Buddhists themselves, both priests and laymen, including scholars. The scientific study of Buddhist philosophy, which in recent years has made remarkable progress in Japan, is still far beyond the understanding of the public on account of the conservatism of some leading scholars, who obstinately stick to the old technicalities of the dogmas. Buddhist gospels, once accepted with ardour by a wide public, should be made accessible to the people once again. Japan, which once possessed Saichō, Kūkai, Hōnen, Shinran, Dōgen and Nichiren, is not barren soil for any religious activity. If guided rightly, the Japanese could devote themselves with the same ardour to the true faith of Buddha as they did hitherto with regard to Emperor worship—pursued, unfortunately, under the harmful and sometimes criminal leadership of the military.

Japanese Buddhists should regard it as their holy duty to try by all means to guide the public in the true spirit of the religion. Quite recently, Buddhist activities have started recovering. New organizations for the practice and spread of the Path of the Buddha have been formed at various places. Sermons and lectures are given more and more often. Buddhist books have begun to sell better than before. Buddhist priests have begun to engage in social work and humanitarian activities. Kindergartens and nurseries run by Buddhist priests are increasing in number, and they are highly welcomed by people, urban and rural. There are more Buddhist kindergartens than Christian ones throughout the country. Another interesting feature is that many of the new religions which have arisen since the World War II, retain Buddhist characteristics to a great extent.

International activities by Japanese Buddhists also are becoming prevalent year by year. They are sending missionaries to various countries, especially to the continent of America. Many books and articles are being published in Western languages. Japanese Scholars are collaborating with foreign scholars in compiling a huge Buddhist encyclopaedia in English. The whole body of the Tibetan scriptures has completely been published by a Japanese institute. A complete bibliography of Buddhistic articles hitherto published in various countries in Western languages, will be published in a few months. Young students have recently established an English-Speaking Association for the spread of the Buddhist gospel. The Japanese in general are always

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welcoming Buddhist guests from abroad. Scholars and students come to Japan for studies of Buddhism from America, Europe and Asiatic countries, e.g. India, China, Ceylon etc. In this connection any help or advice from outside, especially from the academic or religious circles of Asia and the West, would be of immense value for the future development of Buddhism in this country. They would not fail to be highly appreciated by the Japanese who would always remember the testified amity with profound gratitude.

(3) *Secularization of Religions*

According to my impression, which I received during my short stay in America, religions, generally speaking, are becoming more and more secularized. For example, Christmas, the most important of the Christian festivals, seems to be held by many people not so much on religious as commercial grounds. Enthusiatic sectarian tendencies are decreasing to such an extent as to be regarded as something undesirable. The essence of religion should be kept unimpaired in its primary features, and sectarian accretions which came to gain ground, should be driven away and suppressed. This sort of valuation might be called the new trend prevailing among intellectuals not only in America, but in other countries as well.

Buddhism, as expressed in its first stage, did not teach any specific or unbelievable dogma which is generally taught by professional religionists. It just wanted to point out and teach the "dharma", which means "the true eternal law", or "the perennial norm" valid for humanity in all ages and races. This might be practised by all mankind at any time, in any place, irrespective of the difference of the creeds they profess.

Viewed in this light, the essence, or truth of religion (dharma) should not be limited to any specific positive religion. It can be universally found. It transcends many conflicting beliefs on earth, and can be applicable to every one in practice. The doctrine of Buddhism is not any specific, established dogma, but a sort of practical wisdom or intelligent ethics, which promises us the ideal state of man.

Judged in this way, Buddism aims at transcending dogma peculiar to any particular school of thinking. The fact that Buddhism is the most comprehensive and tolerant religion of

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the world, it will enable it to contribute to the promotion of the spiritual unity of America, the epitome of the West, where so many people live together, professing different creeds and customs.

There are of course many other features of Buddhistic thought, which should be kept in mind by us. I have just pointed out one such feature which should be cherished by Americans for uplifting their thoughts to such a height, from where they can get a clear view of the coming age of harmony, beyond the discord of the confused world of the present.

The above mentioned problem is not limited to the United States alone. It is, at present, a problem of Japan too, and it may be one for Asiatic countries also.

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III. THE VITALITY OF RELIGION IN ASIA

There is a widespread feeling both among Westerners and Asians, that many aspects of Oriental culture are no longer viable in the modern world, that they offer no constructive answer to the pressing problems of reconstruction which Asia is now facing. The facile judgment, for example, is often made that the ancient musical modes of Asian countries, while they may be of interest to the professional musicologist, are no longer usable in a world of instruments tuned to the diatonic scale.

Similarly, the argument proceeds, renunciation and non-attachment, which have been inculcated by Oriental religions for thousands of years, lead only to passivism, stagnation, and the deepening of the existing ills of Asia. At the very least, they do not create a climate which encourages economic and social progress.

It is this challenge that we are now interested in: are Oriental religions viable in the confusions of the modern world? What do they have to offer us? Are they, in fact, offering it? How can Oriental religions make a constructive contribution to Asian development?

(1) *Religion and Intellectual Freedom.*

Let us start by considering the relation of Oriental religious concepts to intellectual freedom. What is the extent of the commitment of Oriental religions to democracy as value and as method?

The common assumption among Western intellectuals—as well as among some Asian intellectuals who follow them—is that despotism in the form of monarchy has been the prevailing form of society in Asia until very recent times, and that in this system there is no room for freedom of thought. The historical evidence, however, would seem to lead us to somewhat different conclusions. The scope of freedom of thought that was allowed, even by powerful rulers, has come as a surprise to the Western scholars who have taken the trouble to look into it. Max Weber, for example, has observed:

> It is an undoubted fact that in India, religious and philosophical thinkers were able to enjoy perfect, nearly absolute, freedom for a long period. The freedom of thought in an-

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cient India was so considerable as to find no parallel in the West before the most recent age[1].

T. W. Rhys Davids, the illustrious British scholar of Pali Buddhism, ascribed the emergence of so many different philosophical theories in ancient India to that "marvellous freedom of thought" which he says, has been permanently conspicuous in the history of India.[2]

In the cities of Gotama's time, philosophers had complete freedom of thought. They were able to ignore the authority of the Veda and the prestige of the Brahmins. They advocated innumerable philosophies—materialism, hedonism, scepticism, fatalism, monism, dualism, and so on—without fear of pressure from any secular or religious authority.

King Asoka, in the third century B.C., made Buddhism the state religion, but he never went to the length of oppressing other religions much less of persecuting them. He described himself as adoring "all religions, both of recluses and of householders"[3] and although he was a devout Buddhist, he gave protection and help to Brahminism, Jainism and Ājīvikas.

Khāravela, the Jain monarch who ruled firmly over Southern India in the second century B.C., also restored the temples of other religions, and was called the "one who adores all sects"[4]. A similar attitude can be found in the later monarchs right up to Akbar.

It would thus appear that a spirit of religious tolerance was maintained by the political authorities in India. (There were some exceptions among the Moslem rulers.)

In Japan also a similar situation prevailed. There have been few violent religious conflicts. Religion was hardly touched by the political authorities. The persecution of Catholicism by the Tokugawa Shogunate was the only important exception, but this was due to special non-religious causes.

Let us compare this record with that of the West. Democracy as a form of government, that is, the republic, is first known to history in ancient Greece. However, complete and unrestricted freedom of thought was not permitted. Zeno, the Eleatic, is said

[1] Max Weber: Hinduismus und Buddhismus, 2 vols., in Gesammelte Aufsatze zur Religionssoziologie, Tubingen, Mohr, 1923.
[2] T. W. Rhys Davids (tr.): The Questions of King Milinda, vol. 36 of Sacred Books of the East, F. M. Muller (ed.), Oxford, Clarendon Press, 1894.
[3] Rock Edict XII
[4] Kharavela Inscriptions.

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to have died of torture. Protagoras, the Sophist, was expelled from Athens, having been stigmatized as an atheist, and his books were officially burned in the public forum. Socrates had to drink a cup of poison after being convicted of atheism and corruption of youth.

We must therefore conclude that the form of democratic government is not sufficient to assure freedom of thought; what is needed over and above, is a spirit of tolerance in regard to antagonistic opinion. On the other hand, even under a monarchical system, which is formally non-democratic, freedom of thought was possible so long as this spirit of tolerance was sustained. In other words, the distinction between a republic and a monarchy does not coincide with that between freedom and oppression of thought. We must recall that it is only a short time ago that fascism ran riot in some Western republic. In the contemporary world, not all of the Western peoples who boast of their democracy are as tolerant of the differences of opinion as they have been in the past. The platitudinous dichotomy between the West as "democratic" and the East as "despotic", should be discarded.

There was less restriction of thought by religious or kingly authorities in Hindu and Buddhist Asia than in the West. There have been fewer cases of persecution based upon ideological differences. There has never been in the East as barbarous an institution as the Inquisition. Heretics were expelled from their religious orders, but they were not subjected to violent punishment. Nor—if we exclude from consideration the special case of Islam, which is more like a Western religion—have there been religious wars, like the Crusades, in Asian history.

Religious thinkers in Asia had much more freedom of thought than in the West. Dignāga (c. 500 A.D.), Dharmakīrti (7th century A.D.), and other Buddhist thinkers of India, denied the authority of scripture as the source of knowledge. They carried their own philosophical thinking wherever it led, without regard to scriptural authority, and yet they were able to call themselves Buddhists.

Haribhadra, the famous Jain philosopher (98 A.D.) went to the length of saying that Lord Mahāvīra (the founder of Jainism) is not "my friend' and the others are not "my foes"; that he was not biassed in favour of Mahāvīra and felt no hatred for Kapila (the founder of the Sāṁkhya philosophy), and the other philosophers, but that he was desirous of accepting whatever doctrine

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might be the true one. He also proved his lack of bias by writing a commentary on a Buddhist work.[5]

Yogavāsishtha, a unique work which was highly esteemed among intellectuals in Mediaeval India, says: "A treatise, though it is derived from men, deserves to be accepted, if it is reasonable. A scripture, though it is derived from sages, should be forsaken, if it is not reasonable. One must follow reason. A speech, if reasonable, must be accepted even from a child, but that which is not reasonable should be rejected like a piece of straw, though it might be uttered even by Brahman, the Creator" (Yogavāsishtha II, 18,2-4). Freedom of thought should be embodied in carrying on rationalistic ways of thinking by which we are able to attain to the truth.

Nor were Oriental countries lacking in a concept of "freedom". In both Japanese and Chinese, for example, it is rendered by the same ideographs (ji-yū). It has formed part of the tradition of Zen Buddhism from the very start. In China "freedom" meant *liberation from the human nexus*. Pu-hua, for example, acting like a mad man, constantly ringing his bell, was an idiot-sage. In Japan freedom meant *compliance with the human nexus*—through devotion to secular activities. It is true the religion, admitting free thinking by people and being based upon the spirit of tolerance, does not teach mere acquiescence to prevailing authorities, such as might tend to be unreasonable. With regard to this feature, Burmese Buddhists assert that not obedience, but "eagerness to learn", is recommended in scriptures (e.g. Siṅgālovāda-Suttanta, v. 29). Buddhism certainly looks beyond obedience, in the sense of mere adherence to a legalistic system. Buddhist ascetic is ordained from within, not imposed by external agencies. Given instruction enabling him to distinguish between right and wrong and to realize the good or ill attending upon his actions, man is left free to choose which course he shall follow.[6] T. W. Rhys Davids, the British scholar, also confirms the above mentioned opinion as follows :

> "Considering the enormous importance attached in autocratic states and religious Orders of Europe to obedience, it is most worthy of notice that obedience does not occur in Buddhist

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[5] Maurice Winternitz: *A History of Indian Literature*, Calcutta. University of Calcutta, 1933, Vol. II. p. 583.

[6] Postscript to the Sivigalovada Sutta, Burma Buddhist World Mission, Rangoon.

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ethics. It is not mentioned in any one of the 227 rules of the Buddhist Order. It does not occur in any one of the clauses of this summary of the ethics of the Buddhist layman, and it does not enter into any one of the divisions of the Eightfold Path nor of the Thirtyseven Constituent Qualities of Arhatship. Hence no member of the Buddhist order takes any vow of obedience; and the vows of a Buddhist layman ignore it. Has this been one of the reasons for the success of Buddhism? It looked beyond obedience".[7]

The attitude of obeying the prevailing authorities, even if they are occasionally unreasonable, was in fact stressed by Westerners in the Mediaeval Age, and that tendency is also noticed in old Japan; it is, however, not the way in which Buddhists want to proceed.

The problem of religion and intellectual freedom is so important and so multiform that we cannot exhaust all of its aspects. We may perhaps summarise briefly here by saying that in Asian countries too, the problem has been posed and discussed in various ways, and that the above mentioned ways of thinking will provide us with the fundamental standpoint for establishing a new, unified world in the future.

(*II*) *Religion and Economic Development.*

i. *The Stereotypes.* It is often argued that the traditional attitude of resignation and non-attachment hinders the economic development of Asia. I would not deny that there is some truth in the statement, but I am very sceptical about the stereotyped dichotomy that the Westerners esteem *vita activa* while the Orientals esteem *vita contemplativa.*

In the mediaeval period in the West, there were anchorites who practised meditation and did not engage in production in the economic sense. Even today it is not the case, that all Westerners spend all their time working. One summer, when I was in Paris, I was very annoyed to find all the shops closed so that I could not make essential purchases. In another French city, I found men and women lying on the grass in the parks, doing nothing, looking very calm and happy; they seemed to be enjoying the *vita contemplativa.* When I walked into a café, I was surprised to find men and women sitting quietly, doing nothing,

[7] *Dialogues of the Buddha,* Part III, p. 181.

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just sipping their coffee. It looked like a session of some kind of Western-style *yoga*. It is therefore not surprising to learn that the Ramakrishna Mission in Paris has many votaries.

On the other hand, in India I found many shops open even late at night. In Japan, too, most shops stay open much later than in France. I admit that Americans are hard workers, but my impression, superficial though it may be, is that most Japanese labourers and merchants work harder than Westerners; diligence however does not necessarily equal efficiency. It is also the case that Japanese people generally prefer liveliness and activity to laziness. That is why noisy games are so popular among the common people. An American professor remarked to me the other day: "If you want peace and quiet, go to Europe. If you want noise, come to Tokyo!" Perhaps this is a joke. But if this can be said, even jokingly, then which is the Orient and which is the Occident in the traditional sense of these words?

ii. *Japan.* Although resignation and nonattachment may have characterized Asia in general, they were often specifically repudiated by the Japanese, not only in modern times but also in the remote past. The Japanese placed their emphasis upon *activity* in human relationships. Primitive Shintoism, for example, was closely tied up with agricultural rituals, and the Shinto gods have always been symbolized as gods of production.

Of the many different Chinese systems of thought that came to the notice of the Japanese, it was Confucianism, with its repudiation of withdrawal and transcendentalism and its insistence on proper conduct within the concrete human nexus of worldly life, that appealed to them. The Lao-tzu and Chuang-tzu conception of the necessity for escape from the particular human nexus into tranquil solitude was rejected. The Confucianism that they accepted was essentially a this-worldly doctrine that is difficult to characterize as a "religion" in the usual sense. Concerned as it is principally with the rules of conduct proper to the various human relationships, Confucianism did not come into conflict with the patterns of thought that prevailed in Japan at the time of its introduction.

But the introduction of Buddhism, which was an other-worldly doctrine, was another matter entirely. In Buddhist philosophy, the positive state of "other-worldliness" is reached after one has transcended "this world", even if one still lives in the mundane world, preserving one's own body.

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The central figures in Buddhist orders were monks, that is, individuals who have freed themselves not only from their families, but from any specific human nexus. In China, Buddhism was severely criticized by Confucians on the grounds that celibacy and asceticism destroyed the human nexus. In the same way, it was condemned from time to time by modern Japanese scholars of the Japanese and Chinese classics. Therefore, when Buddhism was accepted in Japan, it went through certain peculiar modifications.

The earlier form of Buddhism, *Hīnayāna* (the "lesser vehicle"), together with the traditionally conservative attitude of nonattachment, was rejected in Japan, in favour of the less austere, *Mahāyāna* (the "greater vehicle"). The *Mahāyāna* doctrine that appealed to the Japanese was, that absolute truth could be comprehended *within secular life*. Even when other doctrines were accepted, the Japanese managed to impress upon them their own "this worldly" character.

Prince Shōtoku (574-621 A.D.) the founder of Japanese Buddhism, for example, was a lay believer throughout his life. He commented only on those sūtras in which lay believers preach to priests and ascetics (contrary to the usual practice), or on those in which the salvation of all faithful lay believers is taught. His aim was to emphasize the attainment of Buddhist ideals within the concrete human nexus. Since he considered *action* very important, even for those who have undergone the discipline of Buddhist reflection, this world of impurities and suffering in itself turns out to be a place of blessings. "I regard life and death as a garden", he said. The ultimate condition towards which religion aims is not bestowed upon man by divine entities, but is realized through practice within human worldy life[8].

It is true that the Jōdo ("pure land") sects preach the abandonment of this world and the seeking of the other world. But what Jōdo meant was that the task of the believer is to attain the other world within this world. The Daimuryōju Sūtra (the Chinese version of the Sukhāvatīvyūha Sūtra), praises the benevolence and grandeur of the heavenly world, but it also asserts the nobility of moral action in this world.

Another important conception that developed was that salva-

[8] This explains his famous distorted interpretations of the Buddhist scriptures. For example, the Lotus Sutra advises one "to sit always in religious meditation". Shotoku managed to make this say: "Do not approach a person who always sits in religious meditation".

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tion was possible even to the lay person. From the highest nobles of the court down the ranks through warriors, hunters, and even prostitutes and robbers, all expected to be born into paradise *Sukhāvatī,* even without renouncing the present world.

It was St. Hōnen (1133-1212 A.D.) who provided the theoretical justification for this doctrine, and it was Shinran (1173-1262) who carried it to its logical conclusion. He completely rejected celibacy and asceticism in monks. Advocating in its place the virtues of a lay priesthood, he himself became a "this-worldly" priest. Pure Land Buddhism was from the very outset full of justifications for mundane and practical activities. During the Tokugawa Period, the famous travelling merchants of the Province of Omi were all devoted followers of Jōdo and pursued their travels partly in a spirit of service to others.

The idea of attaining Buddhahood in a lay condition was emphasized in the popular Buddhism of St. Nichiren (1222-1282), as well as in the aristocratic Zen sects. Zen meditation spread not so much as a religious austerity but as a method of mental training, and discipline for warriors and other lay persons.

The secular emphasis was paralleled by a great stress upon production. In countries like India, where climate, rainfall, and natural fertility combine to bring rich harvests without much human labour, the ethics of *distribution* rather than of *production* have come to be emphasized. That is why, for example, almsgiving is considered so important. But in countries like Japan, however, *production* is of vital importance, and therefore stress is placed upon an ethic of *hard work.*

The Lotus Sūtra, the most important of all the scriptures in Japan, was accepted as the theoretical basis for this ethic. The Japanese interpreted it, as saying that all the vocations of secular life, coincide with the sacred truth. Some Japanese Buddhists, therefore, came to a conception of a particularly sacred significance in physical labour. So the Lotus Sūtra became the scripture of labour.

We must also observe, in this connection, that Japanese Buddhism has always emphasized working for the people, a concern which is manifest in its vast panoply of social work. There is concern with social welfare in Indian and Chinese Buddhism as well, but in Japan even priests of the Ritsu sect, originally a development of Theravāda Buddhism, went into mundane serving activities. This altruism of the Ritsu priests was actually in violation

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of the traditional discipline of the Sect. But it was not considered so by the Japanese people. In the interests of benefiting mankind, monks were even allowed to accumulate money, a practice which was strongly prohibited by Theravāda.

A high respect for the commonplace everyday life of man was shared by some Zen priests also. St. Dōgen (1200-1253) said: The great occult powers exist within, and only within, the simple everyday acts of "drinking tea, eating rice, drawing water, and carrying firewood". These are "Buddha's occult powers"—living righteously in one's ordinary, daily life.

As we approach the modern period, we find the conception that if man puts his heart and soul into his proper work, then he is practising Buddhism. It is the essence of Buddhism, argued Shōsan (1579-1655), to rely upon the true self, that is, upon "the true Buddha of one's own"; and since one's true vocation is a function of this true inner Buddha, it follows that the pursuit of one's own profession automatically means obedience to the Absolute One. So he preaches to farmers; "Farming is the path of your own Buddha". To merchants, "Discard desires and pursue profits single-heartedly. But do not enjoy the profits; instead, work for the good of others." Since the sufferings of this life are predetermined in the former life, one should atone for one's past sins by hard work and suffering. It is noteworthy that this conception developed in Japan immediately after the death of Calvin in Europe, although it never grew into a religious movement of great consequence. Buddhism penetrated the life of the people of countries other than Japan; but its secularization was unique to Japan.

Non-Buddhistic religions in Japan also show the same bias. The philosophy of Ninomiya Sontoku's *Hōtoku-sha,* for example, the "One Round Aspect", which plays an important role in Japanese civil ethics, is practical and activistic. Many modern Shinto denominations also reveal similar tendencies. Even Japanese Confucianism has been strongly activistic and has rejected the ideology of passive quietism. Although Chinese Confucianism surpassed the Japanese in metaphysical speculation, that of Japan is superior in practical matters.

That Japan modernized and industrialized relatively rapidly by contrast with other Asian countries, may be attributed in part to this emphasis on practical activities within the human nexus. At least in Japan, then, religions have worked in favour of in-

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dustrialization and modernization. Even Buddhism, presumably an other-worldly religion, adapted itself fully to the economic development of the country.

iii. *India.* However, it will be argued, Japan is an exception. In other Asian countries, religion has worked against political and economic development.

Now, it cannot be denied that some influential traditional religions are hindrances to needed change, because of their conservatism. However, there is another side to the matter.

The *Bhagavadgīta,* the great scripture of Hinduism, stresses the importance of activity (*Karma Yoga*). It will also be recalled that the ancient Indian law books stipulated that the "hands of workmen are always pure", no matter what their status.

Moreover, there are certain more modern developments which we should not overlook. A modernist tendency appeared in India even before the introduction of Western civilization. In this conception, man was regarded as the supreme value, and a humanist ethic was set forth by such thinkers as Chaitanya (1485-1533 A.D.), Kabir (-1380-1420), Dadu (6th guru of Kabir Panthis, and of 15th century), and Ramakrishna (1833-1886 A.D.). The principle of respecting man as such and of loving fellowmen as equal beings tends to do away with the subjection of man and his sacrifice to higher beings, including God or gods.

Of course, the general tendency of religious thought in mediaeval India, as in other countries, was other-worldly. But in modern times, the attitude towards life has gradually been more this-worldly. Dadu went so far as to reject the traditional doctrine of transmigration. Kabir asserted that "in life, deliverance abides". Namdev (ca. 1300 A.D.), Nanak (1469-1539 A.D.), Tukaram (1588 or 1607/8/-1659), and other thinkers denounced asceticism, dissuading people from giving up the world and becoming recluses. They stressed the values of secular life, encouraging people to engage in ordinary vocations. Even in Jainism, which is famous for its strict austerities, the reformer Yaśovijaya (1624-1668) sought to prove that the saintly life does not exclude life in the world.

A good example of the "this-worldly" view is found in the philosophy of Vallabha (16th Century). Although he was a follower of the Upanishadic doctrine, he put his emphasis upon social action. He accepted the traditional theory of the four stages of life which Brahmins and the upper classes should go through—

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study, householding, detachment within society, and renunciation. But he asserted that the fourth stage, that is, the abandonment of all worldly concerns, should not be practised. It was his view that the householder stage is the best, the one most favoured by god.

Although Ramakrishna and his followers themselves observed celibacy, they favoured worldly work. "Do your work, but surrender the result to God." They asserted that the worldly life should be affirmed, and they instructed their lay followers to raise families. To the question: "Sir, it is permissible to me to try to earn more money?" Ramakrishna replied: "It is permissible to do so to maintain a religious family. You may try to increase your income, but in an honest way."

These propositions suggest something remarkably similar to what is found in the history of the West. Compare the following observations of Max Weber :

(According to Luther), "the monastic life is not only quite devoid of value as a means of justification before God, but he also looks upon its renunciation of the duties of this world as the product of selfishness, withdrawing from temporal obligations. In contrast, labour in a calling appears to him as the outward expression of brotherly love.... The fulfilment of worldly duties is under all circumstances the only way to live acceptably to God. It, and it alone, is the will of God, and hence every legitimate calling has exactly the same worth in the sight of God".[9]

This is almost exactly what some thinkers of modern India have been saying, and we must conclude that this-worldliness, as a corollary of a higher valuation of man, is one of the features of modern religions not only in the West, but also in the East.

This-worldliness tends to make religion layistic. It is apt to free religion from the priesthood. Tukaram, who spent his life as a petty shopkeeper, denied any particular value in professional sacerdotalism. Vallabha shook off the restrictions of the monastic order to which he originally belonged and married. In this respect, he can be compared with Luther or with Shinran of Japan.

We do not mean to suggest that all modern Indian religious thinkers hold these views. What is important for our consideration here is that these essentially "modern", "this-worldly" tendencies, were not merely a reflection of Western ideas and

[9] Max Weber: *The Protestant Ethic and the Spirit of Capitalism*, Talcott Parsons (tr.) New York, Scribners, 1930, pp. 80-81.

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pressures, but they were sprouting in India even before the introduction of Western civilization.

They offer no real obstacle to the development of a modern India. The real obstacles to industrialization, especially to the mechanization of productive methods, must be sought not simply in religion, but in other aspects of society as well.

iv. *Southeast Asia.* Ceylon, Burma, Thailand, and Cambodia have been under Buddhist influence for a long time. Their religion, Thervāda Buddhism, is conservative. It lays down strict discipline for monks and nuns. However, it encourages the economic activities of laymen.

According to the early scriptures, Lord Buddha admonished his followers not to waste money on profligate enjoyments.

> There are six channels for dissipating wealth : (1) addiction to intoxicating liquors, (2) frequenting the streets at unseemly hours, (3) haunting fairs, (4) infatuation with gambling, (5) association with evil companions, and (6) habitual idleness.[10]

The Buddha then enumerates in detail the consequences of these evils. The causes of the ruin of man are enumerated in poetry :

> Sleeping when the sun has risen, adultery,
> Entanglement in strife, and doing harm,
> Friendship with wicked men, hardness of heart—
> These causes six to ruin bring a man. . . .
> Dicing and women, drink, dance and song,
> Sleeping by day, prowling by night,
> Friendship with wicked men, hardness of heart—
> These causes six to ruin bring a man.[11]

On the other hand, the virtues of diligence are highly praised :

> But he who reckons cold and heat as less
> Than straws, doing his duties as a man,
> He nowise falls away from happiness.[12]

One should accumulate riches through the exercise of the virtues of diligence and thrift—here we have the complete philosophy of success!

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[10] Singalovada-Suttanta 7, The translation is from T. W. & C.A.F. Rhys Davids (tr.); *Dialogues of the Buddha,* London, Oxford University Press, 1921.

[11] Ibid. 14.

[12] Ibid. 14.

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To him amassing wealth, like roving bee
Its honey gathering (and hurting naught)
Riches mount up as ant-heap growing high;
When the good layman wealth has so amassed
Able is he to benefit his clan.
In portions four let him divide that wealth.
So binds he to himself life's friendly things.
One portion let him spend and taste the fruit.
His business to conduct let him take two.
And portion four let him reserve and hoard;
So there'll be wherewithal in times of need.[13]

It was this attitude that permitted early Buddhism to become the religion of the rising trading class of those days.

Since in Southeast Asia, the early Pali scriptures of Buddhism have great authority, the "this-worldly" aspect of Buddha's teachings can easily be emphasized. Along these lines, there need be no conflict between traditional religion and economic development; on the contrary, the latter will be given support by the former. Thus, socio-economic activities can have the sanction of Buddhist doctrine.

(3) *Conclusion*

We have discussed two problems: religion and cultural freedom; and religion and economic development. With regard to the first, we conclude that there is no danger to intellectual freedom inherent in Asian religion, and that impairment will only come if totalitarian governments are established in Asia. The pressures of tribal or village authorities do not count for very much alongside those of totalitarian governments.

With regard to the second problem, we have made a broad survey of a number of areas of Asia. In each of these we find a basis, in certain teachings of traditional religions, for encouraging the people towards participation in economic development, although it cannot be denied that other teachings constitute a hindrance. The thinking of Asian people themselves is changing and developing very rapidly, and it is very difficult to foretell what the result will be. However, it is not wildly improbable that the people of Asia will manage to carry out the economic development which they need so urgently without impairing the prestige of their traditional faiths. *

[13] Ibid. 26.

* "Cultural Freedom in Asia". Rangoon Conference 1955 & enlarged in 1956.

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IV. MALAYA AND JAPAN

A Thousand Years Ago

It is generally admitted that intercourse between Malaya and Japan came to the fore after the invention of the steamship in the modern age. It is an admitted fact which nobody would doubt. However in ancient days more than thousand years ago both countries were not entirely isolated. We shall illustrate this by setting forth a biography of a Buddhist prince of ancient Japan.

Prince Takaoka, born the third son of Emperor Heizei, was appointed Crown Prince in the year 809 A.D. Being involved in a revolt, he was deposed. He took orders, and became a monk of Tōdai-ji Temple (822 A.D.). His clerical name was "Shinnyo", which is an equivalent to the Sanskrit word *tathātā* (Suchness). He studied the philosophy of Buddhist Idealism (*Yogācāra*) and of Negativism (*Mādhyamika*). Having become a disciple of St. Kōbō, who introduced Esoteric Buddhism (*Vajrayāna*) into Japan for the first time, he was initiated into it by the rite of Consecration (*abhiseka*), and was appointed a teacher (*ācārya*). He was counted as one of the Ten Big Disciples of St. Kōbō and founded a temple.

Being a devout Buddhist, he was of modest character, although he was born a prince. The following poem is ascribed to him :

"They say.....
Having entered the abyss of hell,
How could there be the distinction
Between a king and a slave!"

In the original Japanese poem, the words *hell, king* and *slave,* were represented as *naraku, setsuri* and *shuda,* which are the corruptions of the Sanskrit words *naraka, ksatriya* and *śūdra.*

It is likely that he had some knowledge about Asia at that time. Annyohō, the spiritual teacher of Emperor Heizei, was a Persian. He heard of China from St. Kōbō and his relatives, who had gone abroad to China. He thought that some profound doctrines of Esoteric Buddhism had not yet been conveyed to Japan, and so he made up his mind to go to China in order to clarify certain dubious points. Having received permission to go abroad from the Emperor, he left Japan and arrived in China in the year of 861 A.D. He was granted permission to enter Changan,

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—the existing capital of China. Ācārya Fa Ch'üan, his master, under whom he served, could not answer the questions asked by him. Finally he decided to go to India for instruction. The old monk who was then about seventy years old (just 67 years old) began to make a long trip over mountains in the district of Yünnan (a Southern district of China). He left Canton by boat in the year of 865 A.D. and arrived in the country of *Luyut* which is identified by scholars as *Johore* in Malaya. A Japanese priest who stayed at that time in China made an official report that the monk Shinnyo died, being devoured by a tiger there. Anyhow, he must have died in a district to the north of Singapore.

The monk's tenacity of purpose in the search for the true religion made him overcome the many obstacles which laid on the long journey between Japan and Malaya, although, unfortunately, his project was never fulfilled.

(Reprinted from the Dharma, Vol. 6, No. 3, 1955, Ed. by Swami Satyananda, Kualalumpur, Malaya).

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V. ENGLISH AS THE MEDIUM OF COMMUNICATION AMONG ASIATIC NATIONS

It is regrettable that Asiatic nations have no common language. Due to the language barrier the mutual understanding among Asiatic peoples has not reached the extent that is possible. Americans know Japan much more than Asiatic peoples do in general. Taking the present state of things into consideration, we are led to the conclusion that we should use English as the medium of communication among Asiatics.

In Japan the knowledge of English is widely spread, but the speaking ability (in English) of the Japanese is rather low. What is the reason for this? Japan was independent before World War II, and the medium of instruction in schools and universities had been Japanese alone. People need not speak English as long as they stayed in their own country. However, in order to communicate with foreigners, some young students have come to realise the importance of speaking English. In November 1955, the first English Speaking Contest by young Buddhist students was held at Taishô University in Tokyo. The writer of this booklet was requested to give an inaugural address as a guest at that meeting. The gist of his address is published here. It will convey something about the problem now existing in Japan, and it is very important in terms of cultural exchange between Japan and other Asiatic countries also.

Honoured guests and students!

I feel greatly honoured by your kind invitation to address you at the inaugural meeting of the Annual English Oratorical Contest participated in by Buddhist students. It is a great pleasure for me to talk with young students. Being requested to give a few words at the beginning of today's session, I have ventured to come here to stand in the presence of distinguished guests. Therefore, I feel highly perplexed as to what to say.

You are all Buddhists, I think, and it is needless to say how important it is to make clear the true spirit of Buddhism. In the present world, the contact between various peoples is being accelerated year by year. No nation can live without coming in contact with other nations of the world. In the present age people cannot afford to live in isolation. Our livelihood depends upon the media of trade; otherwise we would starve in the same manner

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as experienced recently in the last war. Our economical and financial life, for example, is closely connected with that of New York. The economic fluctuation of the stock-market in New York is sharply ricocheted back to our country. In accordance with the development of mechanical civilization, the world is becoming more and more intimate. You can fly to Calcutta in one day and in less than two days you will be back in Europe. In view of these world-wide perspectives, the world itself has become nothing but a mere globe. The interchange of ideas and cultures among various nations and peoples has never been needed as much as in the contemporary world. Peace is most cherished; nothing is more valuable than peace among different nations. War should be abolished.

In order to realise the peace and the welfare of people through the world, men must entertain the spirit of mutual benevolence and tolerance, for the cause of world peace is none other than compassion and kindness of others. This spirit, this attitude, should be realised by Buddhism. As is proven in history, Buddhism is the only religion in which the idea of persecution by force has never taken place. There has been neither any holy Crusade, nor Inquisition : Buddhism has spread throughout Asia and is gradually being absorbed by the West only by persuasion, and not by force in any sense of the word. Buddhism is the only religion which has spread by means of persuasion, and not by force. Advocates of other religions may condemn the Buddhists, but the Buddhists would never denounce their faiths. In my comprehension, this spirit and this attitude, must be the basis for a spirit of unity and co-operation between men. A better understanding and respect among the various religions in the East and the West can be realised only through this spirit of harmony. The present-day world, I believe, requires this benevolent spirit of the Buddhist religion.

All of you are endeavouring to clarify the compassionate truth of Lord Buddha by means of speaking English. In this respect I welcome your activities most sincerely. In the present-day world which is going to be one day unified, English has become an international language, or perhaps more appropriately, the international language.

If you should go to Europe, you will find many intellectuals who are versed in two or three languages, namely English, French and German. However, in the East, you will find very few who are

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versed in French or German. It is English which is regarded as the international language in the Orient, especially in those countries which were under British rule in the past. Even at present English is adopted as the medium of instruction in the universities of Burma, Pakistan, India, the Philippines, and Ceylon, to name some of the leading countries in Asia. The only exceptions in Asia may be Japan and Thailand which have been independent states for centuries. When I had the opportunity to visit India, many students asked me about the medium of instruction in the Japanese universities. I replied: "Only Japanese, of course!" They looked at me as if they did not believe my answer. Some Indians speak English much more fluently than some average Americans. There are some Indians who even claim that they know English much better than the British! In the Indonesian universities, Dutch was taught in the past but today English has replaced it; for example, German professors who have been invited for instruction, are teaching in English.

I believe you know, or have heard of the late professor, Th. Stcherbatsky, the Russian Buddhologist of world-wide renown. He wrote many valuable works mostly in English, and not in Russian, because he wanted to have his works read by Asiatics whose *Lingua franca* is English. This is why his studies are well-known, not only in the West, but also in Asia. If you want to have your opinions or studies known internationally, you should endeavour to talk or write in English, just as the late Stcherbatsky, Dr. D. T. Suzuki and other scholars of renown have done.

From one aspect, English is easy to learn. Even the hotel employees in Asia speak it. On the other hand, English is difficult to learn. Even the leading American professors find it difficult clearly to express what they wish to say. To illustrate this point, I know of some cautious American professors who always consult Fowler's *A Dictionary for Modern English Usage*. Taking these facts into consideration I hope, you will make efforts to improve your English incessantly and assiduously, and then the bright future will be yours.

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VI. IMPRESSIONS OF THE BUDDHIST SYMPOSIUM IN DELHI

Non-Buddhists Adore The Lord Buddha

It is not only Buddhists who adore the Lord Budha. In the present-day world even non-Buddhists are eager to express their gratitude to the message of mercy and *maitri* of Gotama Buddha. This tendency was evident in the historic event of the 2500th Buddha Jayanti which was sponsored by the Government of India. The Indian officials who worked for holding the Anniversary are not Buddhists, but Hindus, Moslems and Sikhs. The scholars of America and Europe who participated in the function on invitation by the Government, were mostly Christians. Among Indonesian delegates there were Moslems and Hindus. Yet all of them unanimously praised the virtue and mercy of the Lord Buddha.

The anniversary was historic also in another sense: Dalai Lama and Panchen Lama of Tibet, came to India for the first time in the long history of Lamaism. Ninety delegates from nearly twenty-six countries attended the anniversary on invitation of the Government of India, inclusive of Professor Franklin Edgerton and Professor E. A. Burtt from the United States of America.

Pandit J. Nehru, Prime Minister of India inaugurated a four-day symposium. In his speech he urged people to follow the great message of Buddha which he said was still "so fragrant, so powerful and so topical in this troubled world of ours".

Nehru said that the Indian Government was a secular Government and did not undertake religious functions. It welcomed religious functions which were organized by religious organisations. The Indian Government had undertaken Buddha Jayanti celebrations because it wanted to 'lay special stress on certain aspects of the great anniversary, certain cultural aspects and certain aspects which cannot be called religious, as this particular seminar'.

"And so", he added, "We invited great scholars from other countries where this great religion flourished and influenced many of their people". He added that some attending the conference were not Buddhists but were greatly interested in that aspect of the conference which was more cultural than religious.

The following words of Nehru were very impressive to the audience:

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"Even though 2500 years have elapsed since he taught his message in India his imprints still remain in the minds and hearts of men all over the world. Whether we are Buddhists or not we are deeply impressed by his message and hope that message progressively influences the world more and more."

The writer of the present article was requested to give a few comments upon the anniversary. He hopes that to reproduce them here will be of some help to American readers:

It is a great privilege for me to address a few words on this memorable occasion of the 2500th Buddha Jayanti. I feel greatly honoured by the kind invitation of the Government of India to attend the ceremony and to participate in the Symposium.

As other speakers will give comments on the Buddha Jayanti festival, my comments might be superfluous. However, as a delegate who has been invited from the easternmost islands of Asia, I would like to give a few words.

When I came to Delhi four years ago, things were rather upset. However, having arrived here this time, I have found the city of Delhi has made remarkable progress in beauty and splendour. Many nice houses have been built, and many houses are now under construction. In the streets we find beautiful cars running very fast. I was surprised by the grandeur of the Asoka Hotel where I am putting up now.

It is a matter of congratulation for you that the Buddha Jayanti ended very successfully. This was indeed a historic event. The ceremony and the symposum were officially sponsored by the Government of India. I would say that the sponsoring of this sort of celebration by a Government is rather unusual throughout the world. This gives ample testimony to the fact that Indian leaders make much of the religious spirit traditional throughout the long history of India, especially considering the fact that the officials of the Government are not registrated Buddhists.

Delegates gathered here from nearly 26 countries, both Eastern and Western. Non-Buddhists, as well as Buddhists, participated in the function. In view of the fact that even Non-Buddhists joined the celebration and discussed so many problems very earnestly, the celebration may be called unprecedented. Among the participants there were bhikkhus, lamas, princes, scholars, laymen leaders and so on. This was, indeed, a meeting of an international character.

The inauguration ceremony was highly impressive to me in its

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simplicity and sincerity. Such great men as the President, Vice-President and Prime Minister, addressed the public very cordially and open-mindedly. There were few guards around them. It seems that they want to be the friends of people. I think it means that the democratic spirit is alive among Indian leaders. I also envy the fact that they are very intelligent and enlightened men and that they can give nice off-hand speeches eloquently at any time. They are statesmen in the true sense of the word.

The hall (Vidya Bhavan) where the symposium was held is, indeed, a wonderful building. All sorts of facilities of modern technology have been utilized. However, if you kindly allow me to tell you frankly, the auditorium was too wide for a close discussion, although it is very good for lectures. So many discussions were apt to be rather formal and sporadic and not centre around one and the same subject. On the occasion of discussing arts, some speakers talked of philosophy and letters, and vice versa. The chairman was not in a position to control such digressions. If discussions had been carried on under the strict control of the chairman, they might have been more effective and interesting. Although the symposium was not exactly a scientific one, some addresses were highly scholastic. I am very glad to say that what I had had in mind about the compilation of the scriptures of Early Buddhism was endorsed by such eminent scholars as Dr. S. K. Chatterji, Dr. P. L. Vaidya, Dr. Bapat and others.

From Japan five people had the privilege of being invited as delegates, they were Prof. S. Miyamoto, Rev. N. Fujii, Rev. R. Makayama, Mr. S. Tanaka and myself. Moreover, many members of the Japanese delegation to the Fourth World Buddhist Congress, who had been to Nepal, also joined the Assembly as observers. I am highly delighted to know that so many foreign delegates took into consideration the merits of the Japanese contribution to the development of arts, letters and philosophy. Professor Regamey from Switzerland paid much attention to the fact that some Indian manuscripts in Nāgari characters preserved intact in ancient monasteries of Japan, are much older than the manuscripts preserved in India. The elucidation of the concept of voidness (Śūnyatā) by Dr. Miyamoto was published in the Indian newspapers in an abridged form. Rev. Valisimha of the Mahā-bodhi Society from Ceylon kindly acknowledged the efforts of some Japanese who are engaged in the publication of the whole body of the Tibetan Tripitaka (scriptures). Nearly one third of the

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Tibetan tripitaka has already been published lithographically, and the remaining part will be published in one year. Some Sanskrit Mahāyāna Sūtras also were recently published in Japan for the first time.

At the end of this short speech, I would like to express my sincere gratitude to your Government for inviting me to this historic celebration. I am greatly obliged to the hospitality of so many Indian people who have kindly taken care of me during my stay here. Wherever I went, I was welcomed so cordially. I have been enjoying every minute of my stay in your country. I hope this celebration will be a stepping stone for furthering friendly relations, both spiritual and material, between India and other countries, inclusive of Japan from where I come.

Thank you.

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VII TWO MATERIALS REFERRING TO THE LIFE OF BODHISENA

The Epitaph composed by his disciple Shūei is published in *Taishō Shinshū Daizōkyo,* vol. 51, pp. 987a-988a, and in *Dainippon Bukkyō Zensho, Yūhōden Sōsho, I.* It has been translated by the author into English from the Japanese original which was composed in ornate, classical Chinese.

I. *The Epitaph of the Brahmin Bishop of India.*

(1) *The spread of Buddhism to the East.*

Although the sun-like Buddha passed away in the West, his influence has spread to the East. The Bodhisattvas of the Ten Stages appear in various places; the Eight-fold Arhats come to people and enlighten them. The abstruse teachings of Reality (*tathatā*) has spread in different ways from India, and yet there is no discrimination, being shared by the Eight-fold beings (gods and mythological beings). It is the people of the *saṅgha* who get to the laws of the phenomena, seek for the Seven Means for Enlightenment (sapta bodyaṅga), transcend being and non-being (śūnya), enjoy the Six Supernatural Knowledge (saḍ-abhijñā), and illuminate the real and the phenomenal.

(2) *The arrival of a Buddhist Priest From the West.*

Bodhisena Bhāradvāja was born a Brahmaṇa. He was adored for his virtues by the people of India, (thought at that time to be) divided into sixteen countries, and was admired for his intelligence even by the heretics, who amounted to ninty-five sects. However, we do not know the details of his life in his native country, as it is far from here, and we lack the biographical documents. He had a well-controlled mind, and was subtle and clever. We revere him, but who can penetrate into the inmost recesses of his heart? His wisdom, vast as the ocean, always pours over us without ever being dried up.

Now, following the examples of Lokaraies and An-shih-Kao, Bodhisena went over the Himalayas, crossed the ocean like clouds and at last reached the T'ang Empire after a long and dangerous voyage. Both the clergy and laity of that country welcomed and venerated him.

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(3) *Visit to Japan.*

The Emperor Shōmu (of Japan), sent to the T'ang Empire the envoy Tajihi-no-mahito Hironari, and the priest-student Rikyō, who, impressed by the integrity and fame of Bodhisena, asked him to come eastward back to Japan with them. Much pleased with their eagerness, he acceded to their request. On the 13th of December, in the 18th year of K'ai Yüan era, in the T'ang Empire (730 A.D.), he embarked for Japan together with Fu-Ch'e, a Vietnamese priest, and Taq-Hsüan, a Chinese priest. On the way, overtaken by a storm, and tossed about by the waves, under the dark clouds covering the sky, they floated over the perilous sea like a tattered rag; they were in the jaws of death. Both crew and passengers knew not what to do, when Bodhisena sat straight and entered into deep meditation, concentrating his mind on Buddha only. Soon, the violent wind ceased, and the waves became calm. All the people on board were astounded by this miracle. It was on the 18th of May, in the 8th year of Tempyō era (736 A.D.), that they finally arrived at the Dazaifu (local government) in Kyūshū.

Before that time, Kāśyapa Mātaṅga and Dharmaratna had come to China, then Fu-T'u-Ch'eng and Kumārajīva came, and enlightened the people of that country, having a great influence on them. But neither of them set foot on the soil of Japan. And so, if we consider the distance and the difficulty of the journey, they are inferior to Bodhisena. If one has not completed all the ten stages of religious observances and trained oneself without cessation for a long period, one can never accomplish such a thing. On the 8th of August in the same year, Bodhisena reached the province of Settsu (today Osaka).

(4) *The Encounter of Bodhisena with Gyōki.*

Former Bishop Gyōki (668-749 A.D.), whose intellect was illuminated with wisdom, whose mind kept its serenity with meditation, whose virtues spread all over the world and whose excellent teachings were esteemed by posterity, was moved by the news that Bodhisena was coming and went out in person to meet him, as the respect shown by Chao Wang, Prince of Yen state, towards Kuo-Wei, and Ts'ai Yung towards Wang Ts'an, which we found in the famous chinese legend. When they saw each

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other, they felt as though they had known each other long before. After the interview, they made the following statement through a certain priest.

"The dharma does not appear always the same, but it is never extinguished. Therefore, although the corporeal body of the Buddha disappeared among the groves of sal-trees at Kushinagara, after it appeared as the Saviour of Mankind, its original body is omnipresent in the thousand worlds. In the *Saddharmapuṇḍarīka-sūtra,* it is said that he (Buddha) appears as a Brahman to those who are to be saved by a Brahman, and preaches to them".

From the beginning of the world, hundreds of kings have reigned and thousands of years have passed, and now, for the first time an Indian Brahman, who was born to the west of the Pamir plateau, came over the mountains and crossed the oceans to Japan, in order to propagate the teaching of Buddha. The virtues of the holy king were accomplished and the divine Brahman Bodhisena came to this country. What good fortune! Not only the vows of the Buddhas were answered, but also the worship of dharma by the Emperor was accepted. How happy we are to have such an opportunity! We cannot but welcome him courteously and heartily.

The clergy and laity alike swarmed and rallied and rushed into the town to see him. When he entered the palace, the Emperor was much pleased and gave him a residence in Daian-ji Temple and provided him with whatever he needed. Ministers, princes and courtiers all paid their respects to him. The Reverend Gyōki came to see him three times with about fifty groups, both lay and clergy, in Keiki (the capital of that time).

(5) *Eulogy of Bodhisena.*

Bodhisena used to recite the Hua-Yen (=Gaṇḍavyūha) Sūtra, to the teachings of which he devoted himself. He had mastered esoteric magic and taught it to his disciples. His way of life was pious and simple. He expressed neither joyful, nor indignant feelings. His writings were profound and simple, not ostentatious. No one could fathom the depth of his thought. No worldly riches and honour could move his mind. No impending menace nor severe law could make him shrink. He did not stand aloof from the world, but always went with common

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people, and yet the essence of his being remained intact. In the second year of Tempyō-shōho era (750 A.D.) he was invested with the rank of bishop by Imperial order. Hereafter, the holy doctrine of Buddha was continued and propagated in Japan. Many people were converted from sin to a good life. Though the full effects of his enlightening power were not yet visible, the gifted people already felt elevated in wisdom.

(6) *Bodhisena's death and testament.*

Valleys and mountains change their places in the space of one night, (according to a legend in the *Chuang-Tzu*) and the human works of Jambudvīpa are not exempt from mutability. On the midnight of February 25, in the fourth year of Tempyo-hoji era (760 A.D.), Bodhisena passed away from this world, facing westwards with folded hands and without changing countenance. It was as though he entered in eternal samādhi with joy. On the second of March in the same year, his body was cremated at the *Tomi Hill*. He was 57 years old at that time.

In his last moments, he told to his disciples:

"I was always looking at the true nature of being, directly adorning the Essential Body of the Buddha. And yet I worshipped Amitābha and venerated Avalokiteśvara. Take out my clothes and with them make a Paradise of Amitābha", and added, "in my life-time, I once made an image of Cintāmaṇi-cakra Bodhisattva for the sake of the Four Virtues (= for expressing my gratitude to Parents, Living Beings, Kings, and the three Treasures, i.e. *Buddha, Dharma* and *Saṅgha*). I should also like to have made images of the Eight Bodhisattvas, but, I could not. All is changeable in this world. Even after my death, you must not forget my teachings. Try to make the images working together". The disciples, in accordance with his will, made the images of the Eight Bodhisattvas.

(7) *The motive in composing the eulogy.*

At his death we felt as though the main prop of the house were broken and we deplored we could hear his virtuous voice no more. In order to express our deep respect for his example, and bring to light his great merits, here stands the holy image of Bodhisena. Is there any better way to express our devotion to

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him than to hand down to posterity his living figure? Already are gone from us the light of his mind and the example of conduct, but along with his life-like image, it seems to me, there will remain his amiable nature and beautiful character. Although my talent is small, I have been bold enough to write this eulogy of him.

It reads :

(1) Reality is formless; the way is without names. It is eternal and immovable. It does not originate, nor vanish. However, it comes to manifest itself (as the Buddha) in compliance with living beings in order to teach and save them. The process is just like echoes in valleys.

(2) The teaching does not spread by itself, but with the efforts of sages. It is wonderful that the Holy Emperor, ruling this country, received the foreign guest. The teaching of Benevolence has been conveyed; the lamp of wisdom has been kindled.

(3) This arhat who was called the 'Bishop' greatly esteemed the Path; gave up everything for the cause of Religion. He was very active in enlightening the people here; both the clergy and laity have been led to the path of the One Vehicle, (so that all living beings can be saved.)

(4) Virtuous people have definitely comrades. The Path does not come to be manifested by a single man. He found in St. Gyōki an excellent collaborator who led people to respect and follow him with the attitude of sincerity.

(5) Everything is transient; nothing is permanent. The sage was reduced to eternal calm all too sudden, as charcoal is extinguished (as is set forth in the *Saddharmapuṇḍarīka-sūtra*). The death is mourned for long; his disciples were at a loss what to do.

(6) To move a mountain to a marsh does not take much time (in view of aeons of the universe); the water of the streams flow incessantly. Nostalgically having him in mind, we would like to express our sincere gratitude to him whose virtues are immeasurable like the heaven. By which means shall we express our sincere feeling! We have made his figure for his spiritual beatitude, the merit of which should cover numberless living beings.

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April 21, in the fourth year of Zingo-keium era, (770 A.D.). Composed by Shūei, a disciple of the Brahmin Bishop, who was allowed to serve the Bishop personally.

II. *A Passage from the Konjaku-Monogatari.*

The Konjaku-Monogatari (lit. Old and New Stories) is the biggest collection of stories in ancient Japan. It is generally supposed that this was compiled at the end of the eleventh century A.D. Herein we find a passage referring to the life of Bodhisena. This story appears as the seventh story of the eleventh fasciculus of Konjaku-Monogatari (Kokushi Taikei, vol. 17, pp. 17-19).

"This monk (=Bodhisena) came to Japan so that he would be in time for the inaugurating ceremony of the Tōdai-ji Temple, (the central temple of all Japan, in those days, in which the famous *Daibutsu,* i.e., Great Buddha Statue, of Nara is located). St. Gyōki, knowing this in advance, came to receive him. The Brahmin (Bodhisena), having disembarked from the ship, shook hands with him, and was highly delighted.....Seeing this scene, people came to know that St. Gyōki was an incarnation (avatāra) of Mañjuśrī Bodhisattva. The St. Gyōki took the Brahmin to Nara (the capital in those days). The Emperor was greatly delighted, and celebrated the inauguration (opening) ceremony of the Tōdai-ji Temple, with the Brahmin as the chief abbot, as he had wished. He was called 'the Brahmin Bishop'. Later he resided in the Daian-ji Temple.

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VIII. INDIAN AND BUDDHIST STUDIES IN JAPAN

(i) *Introduction*

It is highly regrettable, that Indian and Buddhist studies in Japan have been utilised so little by foreign scholars. In Japanese universities the medium of instruction is Japanese only; scholars are not accustomed to writing in foreign languages. This is the reason why Japanese scholarship is so little known to foreign countries.

I shall explain how things have come about this way. Throughout her long history Japan has never lost her independence, has never been invaded by foreign armies, except after the World War II. So people have an attachment to their own language, and education in foreign languages has not yet been successful. This does not mean their cultural inferiority, but the contrary. In Japan there is no illiteracy at all, and they are proud of it. In Japan there is no house without electricity, and no house without a radio set. Most of the middle-class families keep television sets. The highest tower in the world, newly constructed in Tokyo, is aimed at the television broadcasting. The biggest three newspapers in Japan are the most subscribed papers in the world; the subscribers of each of them amount to millions. Books sell very well. It is said that the number of the books yearly published ranks second in the world, next to Germany. Scholars are always placed under heavy pressure by publishers. Even scholarly publications are often lucrative. Things being so, publication in Japanese is rather inexpensive, whereas publication in Western languages is very expensive, and is not lucrative at all. In this respect Japan is even now so to speak, an isolated world. That is the social background causing Japanese scholarship to be little known outside the country.

In the preface to his work, "A History of Indian Literature", Vol. II, the late Prof. M. Winternitz said: "I had to avail myself of the valuable work done during the same period by European, Indian and Japanese scholars in the field of Sanskrit-Buddhist Literature". *The tradition of Sanskrit and Buddhist scholarship has been kept alive in Japan for nearly 1400 years in the Buddhist colleges attached to the great Buddhist temples.*

It may safely be said that Japan is perhaps next to India in

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the number of students of Sanskrit and Indian thought.

It is needless to say that the study of India comprises so many aspects, but in Japan studies are growing chiefly under the name of Indian philosophy. By the term "Indian Philosophy" we mean studies of philosophical and reilgious thoughts in India, as well as studies on the phases of the development of their ideals in the Orient in general.

In present-day Japan, studies both of the society as well as of the civilization of India in general, are being carried on by the students of Indian philosophy. As Buddhism had its origin in India, a much greater importance is attached in Japan to the studies in Indian philosophy inclusive of Buddhism than in India, Europe or America.

(ii) *Indian and Buddhist studies in the old Japan.*

STUDY OF BUDDHIST TEXTS

The tradition of Sanskrit studies has been kept alive in Japan for nearly 1400 years in the colleges attached to the great Buddhist temples. In the year 607 A.D. Hōryū-ji, the most ancient temple extant in Japan, was established, and where Regent Prince Shōtoku occasionally gave lectures on some Mahāyāna-Sūtras, i.e., the Saddharma-Puṇḍarīka-sūtra the Śrīmālādevī-siṃhanāda-sūtra, the Vimalakīrtinirdeśa-Sūtra, etc. His commentaries upon them have been preserved intact; they are regarded as the most ancient works extant in our country. Later on, Hōryū-ji, which is also the oldest wooden temple in the world, became a great centre for the study of Buddhist idealism (vijñaptimātratā). Even now lectures are given there annually.

In the Nara period (710-794), there flourished the studies of (1) the Disciplines (Vinaya), (2) the Abhidharmakośa by Vasubandhu, (3) the Satyasiddhi, a treatise by Harivarman, (4) the works of Nāgārjuna and Āryadeva, (5) the works of Buddhist Idealism, and (6) the Buddhāvataṁsaka (or Gandavyūha)-Sūtra. These are called 'the Six Schools of the Ancient Capital'. The first three schools belong to Hīnayāna, and the latter three of Mahāyāna.

The Abhidharmakośa of Vasubandhu and the *Vijñaptimātratāsiddhi* of Dharmapāla have become known to the West only through the French translations by L. De La Vallée Poussin. In

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Japan, hundreds of treatises have been composed on them, where one can find copious references to other works. The Abhidharmakośa was adopted by many monks as a compendium of the Sarvāstivāda doctrine, whereas Dharmapāla's Vijñaptimātratā-siddhi was studied as an authoritative cannon of Buddhist Idealism.

Buddhist Logic (hetuvidyā) also was introduced into Japan at a very early period. At the time of Emperor Kōtoku, Dō-shō (who died A.D. 700) went to China and studied with Tz'u-ên (Jion), under Hsüan-chuang, the system of Buddhist Idealism, (vijñaptimātratā) which was then the newest thought, as well as the system of Buddhist logic. Returning home in 661, during Emperor Saimei's reign, Dō-shō introduced the study of the system of logic into Japan. As he disseminated his newly acquired knowledge at the Gangō-ji temple, this tradition, beginning with him, is generally referred to as the teaching at the Southern Temple. It was within a brief period of only sixteen years, after the Buddhist logic was introduced into China that is was conveyed to Japan also.

Later on, in 716 Genbō went to China to study Buddhist logic under Chih-Chou (Chishū), the third descendant of the founder of the Hossō sect (a school of Buddhist Idealism). After he came back to Japan, he propagated the learning at the Kōfuku-ji Temple, which is referred to as 'the teaching at the Northern Temple'. Since that time this system of logic came to be studied in the Hossó sect as a discipline subordinate to the study of the Buddhist Idealism and the Abhidharmakośa. The number of books written in Japan on Buddhist logic is not inconsiderable, and even the bibliography entered at the end of the Immyō-Zuigenki (The origin of Buddhist Logic), written by Hōtan in the first half of the eighteenth century, comprises eighty-four Japanese works of this kind. It seems that more than two hundred works were composed before the advent of Western influence.

ST. KŌBŌ AND HIS FOLLOWERS

It was Kūkai or posthumously St. Kōbō (774-835 A.D.) who introduced esoteric Buddhism (Vajrayāna) from China into Japan. He was also responsible for introducing the study of Sanskrit characters, known as 'shittan', a Japanese equivalent of the Sanskrit word 'siddham', which one finds at the beginning of ancient Indian inscriptions and works. Some Sanskrit texts in

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Chinese script have also been transmitted to Japan. In some Japanese temples, very ancient manuscripts in Sanskrit have been preserved intact. They must have been brought from India or Central Asia to China and thence to Japan. Those manuscripts found in Japan, strange to say, are much older than those preserved in India. The oldest writing materials on which the Indians wrote were palm leaves and strips of birch bark; both materials were very fragile and, in the Indian climate, quickly perishable. Thus it happens that the vast majority of manuscripts which India now possesses date only from the last few centuries. A few manuscripts found in India itself, however, date back to the eleventh and the twelfth century. Excepting those recently found in eastern Tukistan the oldest Indian manuscripts are to be found in Japan, which date from the first half of the sixth century. Sanskrit studies were revived in modern Japan by Jōgon (1639-1702). He edited some Sanskrit dhāraṇīs. Some of them will be utilized in the critical edition scheduled to be published soon by Dr. R. C. Meisezahe, the German Sanskritist. Jōgon was also the author of a well-known work on Sanskrit studies entitled *Shittan-sanmitsu-shō*.

ST. JIUN AND HIS WORKS

St. Jiun, alias Onkwō (1718-1804), was primarily a student of Chinese classics and practised the Zen meditation. He had also a fair knowledge of the whole scope of Buddhism. He laid down the basic monastic rules (Komponsōsei) in which he prescribed the daily activities for the priests, and tried to regain the original spirit of the religious life as taught by the Buddha. Thus was established the Shōbō-ritsu (Saddharma Vinaya) sect. Among the many books he wrote, the notable ones are Hōfuku-zugi (Explanatory Diagrams of Robes), Shinjugūdan (Discussion on Shintoism and Confucianism), and Nankai-kikiden-geranshō (Commentary on I-tsing's Record of the Buddhist Religion). His personality was so attractive that among his devotees there were nobles and peasants, priests and laymen. To the Imperial Family he used to deliver sermons, which were published under the title Jūzen-hogo (Sermons on the Ten Cardinal Virtues), an explanation of Buddhist ethics centring on the ten cardinal virtues.

It is said the St. Jiun's writings comprise several hundred volumes (kwan). Rev. Hōshu Hase of Shingonshū University in Kyoto compiled the majority of his works, and the Kōki-ji temple pub-

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lished them in 1926 under the title "The Complete Works of Jiun Sonja" in nineteen volumes. The Bongaku-shinryo a collection of works comprising of one thousand volumes, compiled by him, was indeed a thesaurus of Indian studies in those days. It includes all materials on Indian Buddhism that were extant throughout Japan in his time. A portion of it, which is called Ryakusen (Abbreviated Study), is a Sanskrit dictionary arranged in alphabetical order, whereas the portion entitled Kwōsen (Detailed Study) is a dictionary with a greater scope. But the essential portion is "Honsen" (Fundamental Study), a collection of Sanskrit texts, both large and small, preserved in Japan. "Massan" (Secondary Study) is treatises and expositions upon them by he himself, and his disciples, also have been incorporated therein. We are today surprised at the grand research project he undertook; and at his highly scientific method of study, which resembles so closely the modern philological method of investigation, and is simply admirable.

The Selected Works of Jiun Sonja, in four volumes, was published by the Jiun Sonja One Hundred Fiftieth Death Anniversary Commemoration Society, in Osaka, in 1953. The following Sanskrit texts are included in this work: the Sukhāvatīvyūha Sūtra, Bhadracarī nāma Ārya-samanta-bhadrā-praṇidhāna, Prajñāpāramitāhṛdaya-Sūtra, the stotra to the Eight Guardian Beings, inclusive of devas and nagas, the Gāthā of Dharmakāya, the stotra to the Eleven-faced Avalokiteśvara, the stotra to the Bodhisattvas of the Padma group, and a work entitled "Jijuyū". The last one, "Jijuyū", is a collection of many Sanskrit Gāthās, with translation of each word, or its revision, written in between the lines, and some times accompanied by comments. In the Selected Works, 'A study on the Prajñāpāramitānaya-Sūtra' also is included. This Sūtra is one of the most fundamental and important Sūtras of the Shingon sect. Its Sanskrit original was not available to him, and he based his studies primarily on the Chinese version, which he, in fact, attempted to restore to Sanskrit by way of Chinese script, and in this he was partially successful. Concerning the Sanskrit scholarship in ancient Japan and its influence on Japanese culture, the readers are referred to the following works:

S. Kanazawa : über den Einfluss des Sanskrit aut das Japanische Schriftsystem; R. H. Van Gulik: Siddham: an essay on the History of Sanskrit in China and Japan. 2 vols. New Delhi, the International Academy of Indian Culture, 1958.

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NAKAMOTO (CHUKI) TOMINAGA

Another great figure of the eighteenth century Japan was Tominaga Nakamoto (1715-1746). He studied Confucian, Shintoist, and Buddhist scriptures, but from the view-point of a free-thinker. Presenting his own stand-point, he said, 'I am neither a follower of Confucius, nor of Taoism, nor of the Buddha. Viewing their sayings and acts as an outsider, I discuss them as I want'. Although he could not read Sanskrit texts, he was the first to engage himself in text criticism of Buddhist scriptures, availing himself copiously of the Chinese versions of them.

As a result of his researches, he formulated a general outline of the development of Indian Buddhism in a particular order of sequence. This outline of historical development was advocated by St. Tendai, (538-597 A.D.) against the theological setting of Buddhist scriptures which had been adopted by most of the Buddhist denominations of those days. He set forth his opinions in a work entitled Shutsujō-Gogo (Monologue after the Meditation), published in 1745. It was, by the way, just one century ahead of E. Burnouf's epoch making work "Introduction ā l' histoire du Boudhisme indien" (Paris, 1844); and the general outline set forth by Tominaga is mostly admitted even by the present-day historians. The publication of this work gave rise to much dispute among Buddhists and Shintoists of those days; and gradually early Buddhistic influence waned yielding place to Shintoism. By 1868, i.e. the occasion of the Meiji Restration, Shintoism had gained the upper hand.

(iii) *The Development of India and Buddhist studies in the Modern Japan.*

It is needless to add that studies on India comprise so many aspects, but in Japan they are conducted chiefly under the title of Indian philosophy. By Indian philosophy it is meant philosophical and religious thoughts in India, as well as studies on the various phases of their ideal development in the orient in general.

It is indeed sad that very little is known in India of the labours of the Japanese Indologists because of the ignorance of the Japanese language.

In the year 1879 a lecture course on Buddhist learning was opened by Tanzan Hara (1819-1892 A.D.), a Zen priest of the

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Sōtō sect, in the Imperial University of Tokyo (the appellation 'Imperial' has been dropped following the Second World War.) Subsequently in 1881, a regular course entitled "Indian Philosophy" was formally established there. He made use of the Yuimakyō (the Chinese version of the Vimalakīrtinirdeśa-sūtra), the Fukyō-hen and the Mahāyāna-Śraddhā-Utpāda-Śāstra (the Awakening of the Faith in Mahayana Buddhism) of Aśvaghosa.

This was only some years after the realisation of the Meiji Restoration in which the abolition of Buddhism as a national religion was emphasized as one of the general principles, and it was thought undesirable that a lecture course on Buddhism should be held in the national University, so the course of Buddhist study was introduced under the name *"Indian Philosophy"* which sounded irrelevant to any specific religion. However, it was actually Buddhist doctrine that was then taught. The very fact that a Chinese book such as "Fukyō-hen" was selected as one of the text books, at once implies a sort of vindiction of Buddhism against attacks from outside, chiefly from narrowminded Shintoists. The title "Fukyō-hen" means vindication of Buddhism by making it clear that the true purpose of Buddhism does not contradict Confucianism or Taoism. The conciliatory argumentation of this sort could apply to attacks by Shintoism also. The Mahāyāna Śraddhā-Utpāda-Śāstra, moreover, was one to which great importance had been attached from ancient times as essential for the comprehension of Mahāyāna Buddhist Philosophy. For sometime to come, Buddhist doctrine was virtually taught in lectures under the denomination of "Indian Philosophy".

In 1904 an independent chair of Indian Philosophy was established in the University of Tokyo in which Junjirō Takakusu opened a lecture course under the title "History of Indian Philosophy". For the first time then, a branch of learning was set up for the historical, objective and critical study of the philosophical ideas in India, inclusive of Buddhism proper. This actually corresponded to what is called by the name "Indian Philosophy" in the Occident. Both Taiken Kimura and Hakuju Ui followed this tradition, and at present the author of this article is the successor to the latter. On the other hand, Buddhist doctrine or theology, for convenience's sake, has been lectured on and studied under one and the same denomination of "Indian Philosophy". Such scholars as Senshō Murakami, Daijō Tokiwa, Daitō Shimaji, Prof. Shōson Miyamoto and Prof. Shinshō Hanayama, belong to this tradition.

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They were highly versed in traditional lore of Buddhist theology and history, and yet they advanced their study from a critical and scientific viewpoint. Sanskrit study has been established as another chair, which Prof. Naoshirō Tsuji is now holding. In the national Universities of Kyūshū, Hokkaidō, Nagoya and Osaka, also, studies and lectures on the above mentioned branches are pursued and delivered under the title *"Indian Philosophy"*. In the University of Kyoto, historical and critical studies on Indian Philosophy in general are studied and lectured on in a course of the department of philosophy, and those of Buddhist doctrine in a course of religion, whereas Sanskrit studies belong to the department of literature. In Tōhoku University at Sendai, two chairs for Indian studies have been established, which in effect are chiefly for the studies of Indian Philosophy and Buddhism. There are many colleges established and maintained by different Buddhist demnoinations. In Tokyo there are Komazawa, Taishō, Risshō and Tōyō Universities; in Kyoto Ryūkoku, Otani, Bukkyō, Hanazono, Shuchiin and Seizan Universities or colleges; in Wakayama prefecture, Kōyasan University; in Shiga prefecture Eizan College; in Nagoya, Tōkai-dōbō and Aichi-Gakuin Colleges; in Shizuoka prefecture, Sodangakuin College. Besides there are colleges and schools set up by some of the Buddhist colleges and sects. These universities and colleges are, all institutions established with the specific purpose of giving education mainly to the disciples of Buddhist priests, in expetation of acquiring a culture high enough to enable them to take active part in the world as religionists. In these institutions, what is studied mainly is the doctrine and history peculiar to each sect, while studies of Indian philosophy are pursued only accidentally. A general introduction to Indian philosophy is, however, prescribed as a requirement.

Indian studies in modern Japan began with exploiting, in Chinese versions, Indian texts in the Western light. Chinese versions of the Buddhist texts and other Chinese books of importance investigated in the light of Indian studies, were actively introduced to the Western world. Many works were translated into the languages of the West. In this respect specially remarkable are the achievements of Buniu Nanjio and Junjirō Takakusu. They found many ancient manuscripts of Sanskrit Buddhist Sutras in some ancient Japanese temples and edited them at Oxford in collaboration with F. Max Müller and other scholars in the series "Anecdota Oxoniensia". Some of them were written in archaic

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Brahmī scripts, and they are regarded as the most ancient ones extant, except those found in central Asia. Other manuscripts were written in Chinese transcription and they reduced them to Sanskrit. Nanjio published an epoch making catalogue of the Chinese versions of Buddhist sūtras in 1883. It has served as a guide for the research of Chinese versions of Buddhist Scriptures. Takakusu translated the Chinese version of the "Suvarṇa-saptati", a commentary upon the Sāṃkhya-Kārikā of Īśvakakṛisṇa, into French with full annotations. This commentary is very similar to that of Māthara and yet not completely the same, and thought to be the most ancient commentary upon the Sāṃkhya-Kārikā. Takakusu translated I-tsing's Travel Records into English, which were enthusiastically welcomed by the historians.

The late Unrai Wogihara made a great contribution by publishing the Sanskrit Texts of Yaśomitra's Abhidharmakośavyākhyā, Maitreya's Bodhisattvabhūmi, Haribhadra's Abhisamayālaṅkāralokā, and the Saddharmapuṇḍarīka-sūtra. His dissertation *"Lexikalisches aus der Bodhisattvabhūmi"* is very valuable for the understanding of some Buddhist Sanskrit terms.

The early historical studies in Indian philosophy consisted chiefly of the introduction and importation of the method and results of studies achieved by Western scholars. Especially remarkable was the influence of Paul Deussen, the German scholar, which was recognizable in Taiken Kimura's line of study. Kimura's works were highly welcomed by intellectuals as good guides for understanding Indian thought. He published works on the Veda, the Six Systems of Indian philosophy, Early Buddhism, and Mahāyāna Buddhism.

(iv) *Contemporary Status of Study*

Indian studies were furthered remarkably by Dr. Hakuju Ui. Having studied under Richard Garbe in Germany and F. W. Thomas in England also, he introduced into this country a precise historical method of study, and making reference to materials formerly rendered from the original into Chinese, he achieved independent results in the field of his specialization. He translated into English the Daśapadārtha-śāstra of Maticandra which has been preserved only in Chinese version. This was published by the Royal Asiatic Society London in 1917. As is well known, the Vaiśesika philosophy assumes six or seven categories only

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whereas this śāstra upholds ten categories. No historian of Indian philosophy could ignore this treatise. He studied the origin of the six systems, while paying close attention to references in Chinese versions of Buddhist scriptures. It was possible to fix the dates of schools more precisely. He studied the development of the scriptures of Early Buddhism in minute detail. We venture to say that no Western scholar could ever rival him in this respect, because it was possible for him to fully utilize Chinese versions in comparison with Pali texts. He carried on the study of Mahāyāna Buddhism, availing himself both of the long tradition of traditional Buddhist scholarship in Japan and of the Western philological methods. Recently a study on the Vimsatika and Trimsika of Vasubandhu was published. He asserted there was a historical personage called Maitreya before Asaṅga as the founder of Buddhist Idealism (Zeitschrift für Indologie und Iranistik VI, 1928 pp. 215 ff and Lanman studies, Harvard University Press, 1929).

He thus systematized an outline of *"History of Indian Philosophy"*.—chronologically speaking—the most minute and elaborate yet produced. *"Studies in Indian Philosophy"* in 12 volumes written by him is a magnificent monument. All his publications would amount to forty volumes. Dr. Ui, formerly Professor of the Tokyo and Tōhoku Universities and a member of the Academy of Japan, was awarded the Cultural Order. This is the greatest mark of distinction, still current in Japan, which is given by the Emperor to those who have made the most signal contributions in the field of cultural understanding. Recently he published *'A treatise on Buddhism'* in 2 volumes and *'Studies on Shih Tao-an'*, and the Revised Edition for *Advayavajra's Tattvaratnāvalī*.

Indian studies are very alive in various universities. Prof. Naoshiro Tsuji of the University of Tokyo, who is a member of the Academy of Japan, published an elaborate work entitled *'On the Relation between the Brāhmanas and the Śrautasūtras'*. He published other works entitled 'The *Bhagavadgītā*, 1950' and *'The Vedas and Upanishads*, 1953'.

In nearly the same field, Dr. Gishō Nakano, President of Kōyasan University, published Japanese translations of the *Mānavadharama* Śāstra and the Yājñavalkya-Smṛti. The late Prof. Hisao Sakai of Hokkaido University had been studying on the Upanishads. His posthumous work which is entitled *Indian religions* was published. Prof. Gikai Matsuo of Kyoto University

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has been engaged in the study of Nyāya. (He published studies upon the *Nyāya-sūtras and the Tarka-bhāsā.*)

Prof. Yenshō Kanakura, Dean of the Faculty of Letters of Tōhoku University, Sendai, has translated many Jain works, the Tarkabhāsā, the Sāṃkhyatattvakaumudī and other philosophical works, into Japanese. His elucidations of Indian philosophy are very popular. He was awarded the Academy prize for his excellent work *'The History of Ideas in Medieval India'.*

Dr. Nikki (Ryukan) Kimura, professor emeritus of Risshō University, studied under Haraprasad Shastri and lectured at University of Calcutta, his stay there amounting, in all, to nineteen years. His work, *"A Historical Study of the Terms Hīnayāna and Mahāyāna",* Calcutta 1927, is well known to the scientific circle in the West. Mr. Shinjō Suguro is his successor in the same university.

Studies on Early Buddhism also are there. The comparison of the Pāli *Nikāyas* with corresponding Chinese *Āgama-Sūtras* was first carried out by the late Masaharu Anesaki, who was the professor of comparative religion at the University of Tokyo. He showed both agreement to a considerable extent, and notable divergence. (M. Anesaki: *The Four Buddhist Āgamas in Chinese, in Transactions of the Asiatic Society of Japan,* Vol. 35, part 3, 1908). His work was surpassad and replaced by the late Chizen Akanuma, who was a professor of Otani University. (*The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas,* published by the Hajinkaku-shobō, Nagoya, 1929). The late Shundo Tachibana, who was president of Komazawa University, and wrote a work on Buddhist ethics in English, and Dr. Makoto Nagai, ex-professor of the University of Tokyo, were forerunners of Pāli studies in this field. Both of them wrote Pāli grammars in Japanese. Dr. Nagai, who is now regarded as the doyen among Buddhist leaders, edited at the Pali Text Society in London the *Samantapāsādikā,* a commentary upon the Vinaya in collaboration with Prof. Kōgen Mizuno of Komazawa University, who has published many valuable papers on Pāli Buddhism and a voluminous Pāli grammar, and has translated a lot of Pāli books into Japanese. Mr. Shozen Kumoi, associate professor of Otani University, is going to publish a practical Pāli dictionary. Dr. Baiyū Watanabe, who has stayed in South Asian countries for many years, wrote many excellent works not only in Japanese, but also in English. His elaborate studies range from Early Buddhism

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to Sarvāstivāda and Mahāyāna. Dr. Ryūsho Hikata, ex-dean of the Faculty of Letters of Kyushu University, published a work on the Jatakas. The elaborate concordance compiled by him might be available for foreigners who have rudimentary knowledge of Japapese. Recently he published *Suvikrāntavikrāmi-paripṛicchā Prajñāpāramitā-sūtra* 1958, with an introductory essay on Prajñāpāranitā-Literature in English. Dr. Akira Hirakawa, associate professor of the University of Tokyo, has been launching his studies on the Vinaya.

Buddhist Sanskrit is a favourite subject of Japanese students. The late Dr. Unrai Wogihara compiled a huge Sanskrit Japanese dictionary in which all Buddhist Sanskrit words are included together with Chinese equivalents picked up directly from the Chinese versions (*Kanyaku-taishō Bon-wa Daijiten* Tokyo, Taishō University, 1940-1943, 6 fasciculi). When 6 fasciculi of the whole 20 had been published, the work of publication was first stopped due to World War II. Recently there have been projects to start the work again. When F. Edgerton's *Buddhist Hybrid Sanskrit Dictionary* (New Haven, Yale University Press, 1953) was published, hundreds of Japanese students ordered the book. It betrays their interest in that field.

As Japan claims to be the "Land of Mahāyāna", studies in Mahāyāna are very alive. A peculiar Sanskrit Prajñā-pāramitā text, entitled *Ārya-Suvikrāntavikrami-paripṛcchā-prajñāpāramitā-nirdeśa-sārdha-dvisāhasrikā bhagavaty āryaprajñāpāramitā* was edited with a German introduction for the first time in connection with Chinese and Tibetan versions by Dr. T. Matsumoto (published by the Heibonsha Company, Tokyo, 1956). This text seems to have come into existence at the end of the compilation period of the Prajñāpāramitā-Literature. At the beginning of the text a 20 verse *stava* by Rāhulabhadra is cited.

The Saddarmapuṇḍarīka-sūtra, the most popular among Mahāyāna-sūtras in our country, is a favorite subject of study. The late Giei Honda published some fragments of it found in Central Asia. Professor Kogaku Fuse carried out historical studies on it. Prof. Atsuuji Ashikaga of Kyoto University, edited a *gātha* portion of the Sukhāvatī-vyūha-sūtra based upon a newly found manuscript. Professor Shinya Kasugai of Bukkyo University, who teaches now at Santiniketan, has published some noteworthy articles on the *sūtra*. Dr. Shōson Miyamoto, professor emeritus of University of Tokyo who has a deep knowledge of

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Mahāyāna, has nearly finished an English translation of Piṅgala's commentary upon Nāgārjuna's Madhyamaka-śāstra. He has published voluminous works entitled *"The Conception of the Middle Way and its Development, Mahayana and Hinayana"*, etc. Professor Giyū Nishi of Tōyō University has published a large work, elaborating the conception of "wisdom" (prajñā). Professor Yukio Sakamoto of Risshō University, is an authority on the Gandavyūha-Sūtra. Professor Ryūjō Yamada of Tōhoku University, Sendai, has investigated the social back-ground of Mahayana Buddhism. He has published voluminous works on "Historical studies of the Formations of Mahāyāna sūtras", pp. 636, 1959, and "A Bibilographical Survey of Buddhist Sanskrit Texts, pp. 248 Kyoto.

Professor Susumu Yamaguchi, ex-President of Otani University, Kyoto, who is well known, even in the West, for his critical edition of the "Madhyāntavibhāgaśāstra", published a work on Buddhist idealism, which contains a Japanese translation of Vinītadeva's commentaries on the Vijñaptimātratāvimsatika and Trimsikā of Vasubandhu, Sthiramati's commentary on the latter, and a study on Dignāga's Ālambana-Parīksā together with its Tibetan text and its rendering into Sanskrit. This work, together with his former ones, bears testimony to the high standard that Japanese scholarship has attained even in the purely philological department of Indian studies. Recently he published "Karmasiddhiprakarana of Vasubandhu, 1957, and Ālambanaparīksā of Dingnāga, 1953.

Buddhist idealism is a favourite subject for Japanese scholars. Prof. Yashibumi Ueda of Nagoya University has published an ingenious work on it. Not a year passes without several dissertations being submitted to the various Universities on the subject of Buddhist idealism. The special merit of Japanese scholarship lies in the comparative study of Indian texts with Chinese and Tibetan versions, as is shown by the above mentioned scholars. Thus Indian studies in Japan have their own merit which is not to be found so easily in those by foreign scholars.

A very important contribution has recently been made by Prof. Kanga Takahata, ex-President of Bukkyo University, Kyoto, in editing the Sanskrit text of the *Ratnamālāvadāna* (*A Garland of Precious Gems*) for the first time with an elaborate introduction in English. (Published by the Toyo Bunko, Tokyo, 1954). This is a Mahāyāna text, being a collection of edifying tales, told in a *metrical* form. He traced many corresponding stories in Chinese

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versions. A complete bibliography of Avadāna Literature and reference books, is added at the end of this edition.

Tibetan studies have also reached a high standard. Mr. Tōkan Tada, ex-Lecturer of Tōhoku and Tokyo Universities who once taught at the American Academy of Asian Studies, San Francisco, and Professor Hakuyū Hadano, published last year, under the advice of and collaboration with Prof. Yenshō Kanakura and Ryūjo Yamada, a Catalogue of the Tōhoku University Collection of Tibetan works on Buddhism at the Seminar of Indology, Tōhoku University, Sendai. This forms a sequel to the complete Catalogue of the Sde-dge edition of the Tibetan Buddhist Canons published by the same Seminar some years ago. Prof. Hidenori Kitagawa, University of Nagoya, is going to publish an English translation of Dharmakirti's Samtānāntarasiddhi.

In Kyoto also, Tibetan studies are flourishing, encouraged and stimulated by Dr. S. Yamaguchi. Prof. Shūki Yoshimura, Ryūkoku University, has been very active in publishing works on Tibetan Buddhism. Dr. Shōju Inaba, Otani University, has published an elaborate Grammar of Tibetan, which could be comparable to the works of some eminent scholars of the West. Prof. Gadjin Nagao of University of Kyoto, Prof. Jōshō Nozawa of Kōyasan University, Prof. Shinya Kasugai of Bukkyo University and Mr. Kenshō Hasuba of Otani University, are carrying on noteworthy studies in this field.

Regarding the Dictionaries of this field, Dr. Ryosaburo Sakaki has published Mahāvyutpatti, with Tibetan, Chinese and Japanese Equivalents, pp. LVIII-616, 1916, Kyoto, and Sanskrit Index, pp. 166, 1925. The Tibetan Index for this publication was published by Prof. Kyoo Nishio, pp. 305, Kyoto, 1941. After these fundamental works, Prof. Minoru Gō, Okayama University, published an Eastern Tibetan Dictionary, pp. 320, 1954, Okayama. And Prof. Shyūki Yoshimura with the collaboration of Dr. Kenryū Tsukinowa and Prof. Koshō Mizutani, also edited the Tibetan Dictionary with Sanskrit and Chinese Equivalents, fas. 1, pp. 148, 1955, fas. 2. pp. 149-319, 1955, fas. 3, pp. 320-548, 1955, fas. 4 pp. 549-782, 1956, fas. 5(a), pp. 783-964, 1956, fas. 5(b), pp. 965-1119, 1956. Kyoto.

Several years ago the Tibetan Tripitaka Research Institute was established (Gekkōin, Otsuka-Sakashitamachi, Bunkyo-ku, Tokyo), and the tremendous task of publishing the Peking edition of the whole Tibetan Tripitaka, totalling 150 volumes, has com-

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pletely been finished under the supervision of Dr. S. Yamaguchi. It is needless to say that it is a great contribution to this science. This institute reprinted the tremendous "*Dictionary of Buddhism*" by the late S. Mochizuki, with a supplementary volume newly compiled.

As for modern India, it is regrettable that studies in our country are very poor. Prof. Reiichi Gamō of Tokyo Foreign Language University is one of the few experts in this field. He has published a Japanese translation of Shaikh Sa'dis *Gulistan*, an Iranian work (1953). He teaches Urdu, and Prof. K. Doi teaches Hindi at the same University. A few books on Hindi and Urdu have been published. Prof. Masakiyo Miyamoto of University of Osaka translated Romain Rolland's works on Ramakrishna and Gandhi into Japanese, which were highly appreciated by Japanese intellectuals. Works of Gandhi and Nehru have also been translated to a considerable extent. The present writer contributed an article to one of the leading journals, entitled Kokoro, describing the activities of the Ramakrishna Mission in America and Europe, based upon his personal knowledge of the Mission's activities and its publications.

It is needless to say that studies of Japanese Buddhism are prospering in our country. Prof. Shinshō Hanayama of University of Tokyo, an authority in this field, attended the second East and West Philosophers Conference, held in 1949, by the University of Hawaii.

As for Zen Buddhism, it is a well known fact that Dr. D. T. Suzuki has made an enormous contribution in Western languages. He has now attained world-wide fame and we need scarcely say anything about his achievements. Even a Catholic father, Dr. H. Dumoulin who stays in Japan, has achieved remarkable results in this field. Prof. Reihō Masunaga of Komazawa University has recently translated some fundamental texts of the Sōtō sect of Zen Buddhism, and Dr. Kosho Yamamoto some canonical works of the Shin sect, into English.

The Visva-Bharati University at Santiniketan invited Prof. Shinya Kasugai of Bukkyo University, Kyoto, and he has established the department of Japanese studies; he teaches the history of Indian and Japanese culture, availing himself of studies by Japanese scholars.

All the works on Japanese Buddhism written in Western languages have comprehensively been mentioned in *A Bibliography*

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on Japanese Buddhism (edited by S. Bandō, S. Hanayama, R. Satō, S. Sayeki and K. Shima. Published by CIIB Press, c|o. Tsukiji Hongwan-ji Temple, Tokyo, 1958), and a complete bibliography of all works in Western languages on Buddhism before *Bibliographie Bouddhique* compiled by Prof. S. Hanayama is now in the press. He is going to San Francisco as bishop of the American Buddhist Order, after he has retired from the chair of professor at University of Tokyo.

A national body of scholars, under the name of the Japanese Association of Indian and Buddhist Studies, has been in existence for five years. The inaugural ceremony took place on the 15th October of 1951, on the campus of the University of Tokyo. This association has about 700 members and is headed by Dr. Shōson Miyamoto, prof. emeritus of University of Tokyo, who has made enormous efforts in bringing up the society, and is regarded as the doyen among scholars in this field. The head office is located at the Seminar of Indian Philosophy at the University of Tokyo, and it publishes regularly *the Journal of Indian and Buddhist Studies.*

Scientific Journals are now being published by various universities after a long interval of suspension due to the war. The "Young East", an English journal, has resumed publication; this journal will provide an introductory knowledge of each sect of Japanese Buddhism.

I should be allowed to add that, as a private one, the Okurayama Institute for Cultural Researches, Yokohama, started a graduate Institute for Indology in 1953. This Institute was founded by Mr. Kunihiko Okura, twenty-eight years ago and is run by Mr. Yasaburō Shimonaka. At present the emphasis of study is laid on Indian Philosophy.

We should not forget to mention that the work of compiling *the Encyclopaedia of Buddhism* is going on in collaboration with the group of Ceylonese scholars headed by Dr. G. P. Malalasekera. The Government of Japan and Japanese Buddhist orders have granted funds to help further this work. On July 7th of last year, some Japanese scholars embarked on the compilation of Buddhistic terms as the first step of our work with the chanting of Tisarana led by Dr. Makoto Nagai, who is the president of the International English Buddhistic Encyclopaedia in Japan at Tōyō University, Tokyo, Japan.

They decided on the measures to adopt an alphabetical order system in compiling the *"Encyclopaedia of Buddhism"* at the meet-

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ing of the Special Committee at Tokyo with Dr. G. P. Malalasekera, Chief Editor in Ceylon, on April 14 of last year.

In May, Mr. K. Hayashima, one of the members, went to Ceylon in order to help with the compilation of the Encyclopaedia as an assistant editor. Under the directorship of Dr. Shinshō Hanayama (Prof. of University of Tokyo), ten members are engaged in this compilation work with Mr. Mizumaro Ishida as Executive Secretary. (*Encyclopaedia of Buddhism,* Japan compilation office, c|o. Tōyō University, No. 17 Hara-machi, Bunkyō-ku, Tokyo, Japan).

Dr. Sakuntala Rao Sastri, the first female Vedatirtha, who arrived in Japan to attend the Congress of World Religionists in 1953, founded the Japan Visv Parishad (c|o. Tamagawa University, Machida-city, Tokyo), and has published the text of the Mantra-Brahmaṇa and a Sanskrit grammar in English.

Prof. Louis Renou, the famous French scholar, came to Japan, heading la Maison Franco-Japonaise for 1954-56. He gave courses on Sanskrit at the University of Tokyo, and contributed many articles, not only to Western, but also to Japanese journals, during his stay in this country. Such eminent scholars as Prof. G. Tucci (1955), Prof. F. Edgerton (1957), and Prof. H. V. Glasenapp (1957) also spent several days in Japan on their trips. They gave us good advice and suggestions for promoting our scholarship in their own ways.

The Tenth International Congress of World Fellowship of Faith convened on October 3rd and 4th, 1956, at the former Akasaka Palace in Tokyo, under the chairmanship of Mr. Yasaburō Shimonaka and with the help by Dr. S. Rao Sastri. Dr. S. Radhakrishnan, Vice-President of India, presided over the inauguration ceremony, and gave an impressive speech to some 350 delegates representing religions throughout the world. He stressed the aim of the conference which was to gather, in a common bond of fellowship, people of all denominations, races and countries.

The Ninth International Congress for the History of Religions was held in Tokyo from August 27 to September 9 1958; this was the first time that this Congress was held in Asia. The foreign scholars who attended it amounted to almost 130, including Profs. R. N. Dandekar and W. Liebenthal from India, J. Filliozat from France. F. Heiler and H. Hoffmann from Germany and so on in the field of Indology.

The 2500th anniversary of Buddha was celebrated on March

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27-31, 1959, sponsored by the Government of Japan. Scholars of Asian countries came to attend the symposium.

The Third East-West Philosopher's Conference was held at University of Hawaii, U.S.A. on June 22-July 31, 1959, and D.T. Suzuki, S. Miyamoto, H. Kishimoto and I attended it as delegates and gave courses on Eastern thoughts.

Since the war Japanese scholars engaging in Indian studies have been suffering from many difficulties. On account of the strict regulations by our Government, due to a financial shortage, students cannot go abroad on their own account. Purchase of materials for study is not too easy. Occasions for publication in Western languages are extremely rare. However we are making efforts to overcome these difficulties, hoping for the advent of better days, and work for the cause of mutual understanding and the realization of peace between the different peoples of the world. We want, if possible, to render help to foreign scholars. Any help from abroad would also be greatly appreciated.

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APPENDIX I

A SELECT LIST OF WORKS IN WESTERN LANGUAGES BY JAPANESE SCHOLARS SINCE WORLD WAR II

With regard to the percentage of literacy, Japan ranks first in the world. There are no illiterate people. Books in Japanese sell very well. Books and articles are written in Japanese, and works written in Western languages are rather exceptional.

(1) On Indian Culture

Naoshiro Tsuji (Alias Fukushima) .. *On the Relation between Brahmaṇas and Śrauta sūtras.* The Tōyō Bunko, Bunkyo-ku, Tokyo, 1952.

Naoshiro Tsuji .. Some Linguistic Remarks on the *Maitri Upanisad.* (*Yamaguchi Comm. Vol.*)

Hajime Nakamura .. The Rise of Philosophy—Comparative Studies—(Published in *Language, Meaning and Value. Essays in the Philosophical Analysis.* Ed. by Seizi Uyeda. Waseda University Press, Tokyo 1956.)

Shinya Kasugai .. The Economic Background of Asokan Edicts. (*Liebenthal Festschrift, Sino-Indian Studies,* vol. v. Santiniketan, 1957, pp. 115-125).

H. Nakamura .. Upanishadic Tradition and the Early School of Vedanta as Noticed in Buddhist Scripture. Published in *Harvard Journal of Asiatic Studies,* vol. 18, June 1955.

H. Nakamura .. The Vedantic Portions of the Tattva-samgraha. A Glimpse into pre-Sankara Vedanta. Published in the *Bulletin of the Okurayama Institute for Oriental Research,* No. 1, 1954. The Okurayama Institute, Kōhoku-ku, Yokohama.

H. Nakamura .. The Changing Value of Man in Modern India. Published is *Symbols and Values: An Initial Study.* Thirteenth Symposium of the Conference on Science, Philosophy and Religion. Ed. by L. Bryson, L. Finkelstein, R. M. Maciver and R. Mckeon. Published by Harper and Brothers, New York and London 1954.

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H. Nakamura .. A Critical Text of, and an Index to, the Brahmasūtras. The Iwanami Co., Ltd., Kanda, Tokyo 1951.

Megumu Honda .. An Index to the Brahmasūtras, the Vaiśesika-sūtras, the Nyāya-sūtras, the Yoga-sūtras, the Sāṁkhya-Kārikās, and Philosophical portions of the Mīmāṁsā-sūtras. Published in the Bulletin of the Okurayama Institute for Oriental Research, No. 1, 1954. The Okurayama Institute, Kōhoku-ku Yokohama.

H. Nakamura .. Tibetan Citations of Bhartṛhari's Verses and the Problem of his Date. (*Yamaguchi Comm. Vol.*)

—— .. Tolerance, Peace and War. (A Buddhist Scripture Setting Forth a Sermon by a Jain Ascetic.) Published in the *Voice of Ahimsa,* Vol. V. No. 1-2.

—— .. The Jain Influence upon the Scriptures of Early Buddhism. *The Voice of Ahimsa,* vol. VI, No. 3-4, 1956.

S. Matsunami .. Some Excellent Thoughts of Saint Mahāvīra. *The Voice of Ahiṁsa,* vol. VI, 3-4, 1956 pp. 136-137.

H. Nakamura .. The Sage Rsabha Noticed in the Chinese Versions of Buddhist Scriptures. *The Voice of Ahimsa,* vol. VII, No. 3-4, 1957, pp. 86-87.

(2) **On Buddhism.**

D. T. Suzuki .. *The Essence of Buddhism,* Hozōkan, Shōmen-Karasuma, Kyoto 1948.

Junjiro Takakusu .. *The Essentials of Buddhist Philosophy.* University of Hawaii, Honolulu 1947, 2nd ed. 1949.

D. T. Suzuki .. Reason and Intuition in Buddhist Philosophy. Published in *Essays in East-West Philosophy.* Ed. by Charles A. Moore. University of Hawaii Press, Honolulu 1951.

Shōson Miyamoto .. Freedom, Independence, and Peace in Buddhism. Published in *Philosophy East and West* Vol. I, No. 4, 1951, Vol. II, No. 3, 1952.

S. Miyamoto .. The meaning of Buddhist Karma. (Published in *Religion East and West,* No. 1, April 1955).

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S. Miyamoto .. A Re-appraisal of Pratītyasamutpāda. (*Yamaguchi Comm. Vol.*)

H. Nakamura .. Unity and Diversity in Buddhism. (Published in Kenneth W. Morgan's *The Path of the Buddha. Buddhism Interpreted by Buddhists.* The Ronald Press Company, New York, 1956).

—— .. Buddhist Philosophy in the Western Light (*Problems of Analytic Philosophy,* Ed. by Seizi Uyeda. Waseda University Press, Tokyo, 1957, pp. 401-475.

G. H. Sasaki .. The Concept of Kamma in Buddhist Philosophy. *Oriens Extremus,* 3, Jahrgang 1956, s. 185-204.

The Samantapāsādikā, Vols. VI and VII. Ed. by Junjirō Takakusu, Makoto Nagai and Kōgen Mizuno. The Pali Text Society, London 1947.

Baiyū Watanabe .. *Thoughts, Literature and Monasteries in Early Buddhism.* Minshukai, Kanda-Kamakuracho 9, Chiyoda-ku, Tokyo 1948.

H. Nakamura .. The Kinetic Existence of an Individual. Published in *Philosophy East and West.* Published by University of Hawaii. Vol. I, No. 2, July 1951.

The Sūtra of the Teachings left by the Buddha, translated into Chinese by Kumarajīva. Tr. by P. K. Eidmann, Ed. by Koyata Yamamoto & Co., Ltd., 3-chome, Fushimi-machi, Higashi-ku, Osaka. 1952, 1953. The Braille Edition of this Book, Kyoto, 1954.

Beatrice Lane Suzuki .. *Mahayana Buddhism.* David Marlowe Ltd., London 1948.

Baiyū Watanabe .. *History of Thoughts in Mahāyāna (or Superior) Buddhism. Minshukai,* Kanda-Kamakuracho 9, Chiyoda-ku, Tokyo, 1948.

S. Yamaguchi .. Development of Mahāyāna Buddhist Beliefs. (Published in K. W. Morgan's *The Path of the Buddha.*)

H. Nakamura .. Historical Studies of the Coming into Existence of Mahāyāna Sūtras. (Published in *the Bulletin of the Okurayama Oriental Research Institute,* No. 2, 1956.)

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Das Sūtra Vimalakīrti (*das Sūtra über Erlösung*) von Jakob Fischer und Yokota Takezo (translated from the Japanese Manuscript of Kōzyun Kawase). The Hokuseidō Press, Kanda, Chiyoda-ku, Tokyo 1944.

The Doctrine of Non-Substantiality, tr. by G. H. Sasaki and G.W.F. Flygare. (An E. Tr. of the XVIIIth Chapter of Haribhadra's Abbisamayālaṅkārāloka) Otani University, Kyoto 1953.

Gadjin M. Nagao .. The Silence of the Buddha and its Madhyamic Interpretation (*Yamaguchi Comm. Vol.*)

The Dharmadharmatāvibhaṅga and the Darma-dharmatāvibhaṅgā-vrtti, Tibetan Texts, Ed. by Jōshō Nozawa. (*Yamaguchi Comm. Vol.*)

Gadjin M. Nagao .. Connotations of the Word Āśraya (Basis) in the Mahāyāna Sūtrālaṅkara. (*Liebenthal Festschrift,* 1957, pp. 147-155).

Susumu Yamaguchi .. The Tibetan Version of Vasubandhu's *Karmasiddhiprakaraṇa* with a preface by E. Lomotte (In French). Hōzōkan, Shōmen-Karasuma, Kyoto 1951.

Susumu Yamaguchi and Jōshō Nozawa .. A Tibetan version and Sanskrit Rendering of Dignāga's *Ālambana-parīksā.* Hōzōkan, Shōmen-Karasuma, Kyoto 1953.

Hidenori Kitagawa .. A study of a short Philosophical Treatise Ascribed to Dignāga. (*Liebenthal Festschrift* 1957, pp. 126-137.)

——- .. A Refutation of Solipsism (Annotated Translation of Samtanāntarasiddhi). Published in *Journal of Greater India Society,* vol. XIV No. 1 and 2.

Atsuuji Ashikaga .. A propos de certaines gāthas remontant du Mahāvairocanasūtra. (*Yamaguchi Comm. Col.*)

Zenryu Tsukamoto .. Buddhism in China and Korea. (Published in K. W. Morgan's *The Path of the Buddha.*

H. Nakamura .. The Influence of Confucian Ethics on the Chinese Translation of Buddhist Sūtras (*Liebenthal Festschrifts,* 1957, pp. 156-170.)

The Sumāgadhāvadāna, A Buddhist Legend, revised edition, part I, Revised Sanskrit Text, by Yutaka Iwamoto, 1959.

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(3) **Tibetan Studies**

A Catalogue of the Tōhoku University Collection of Tibetan Works on Buddhism. Ed. by Yenshō Kanakura, Ryūjō Yamada, Tōkan Tada and Hakuyū Hadano. Pub. by the Seminar of Indology, Tōhoku University, Sendai, Japan, 1953.

Shyūki Yoshimura .. Tibetan Buddhistology. The Tibetan text of Bhavanakrama. Published in *Journal of Ryūkoku University,* Kyoto 1953. pp. 29-56

Shyūki Yoshimura .. *Tibetan Buddhistology. The Basic Original texts of Historical Lamaism.* Ryūkoku University, Kyoto, 1953. 98 pp.

—— .. *The Denkar-ma catalogue.* The Oldest Catalogue of the Tibetan Buddhist canons with introductory notes. Ryūkoku University, Kyoto 1950. pp. 11 — 72.

Zuihō Yamaguchi .. On Tibetan Syntax. (Published in *the Bulletin of the Okurayama Oriental Research Institute,* vol. 2, 1956).

Bunkyō Aoki .. *Study on Early Tibetan Chronicles, regarding Discrepancies of Dates and Their Adjustments.* The Japan Society for the Promotion of Science. Tokyo, 1955. 161 pp.

(4) **Oriental Thought and the Contemporary World.**

D. T. Suzuki .. On Philosophical Synthesis. Published in *Philosophy East and West* Vol. 1, No. 3, 1951. University of Hawaii Press, Honolulu.

Ronald Lin .. A Western Buddhist. Published in *Studies in Buddhism,* 1952. Ryukoku University, Kyoto.

Yukio Yashiro .. The "Oriental" Character in Italian Tree-and Quattrocento Paintings. Published in *East and West* year III, No. 2. Istituto Italiano per il Medio ed Estremo Oriente, Rome, Italy, 1952.

(5) **Indian and Buddhist Studies in Japan.**

H. Nakamura .. Indian studies in Japan. *Pracyavani* IX, 1952 Published by Bengal Sanskrit Association, Calcutta.

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Recent Religious Studies in Japan. Published by the Japanese Association for Religious Studies, 1955. (Available at the Seminar of Religious Studies, University of Tokyo.)

A. Hirakawa and E. B. Ceadel	..	Japanese Research on Buddhism since the Meiji Period. *Monumenta Nipponica,* vol XI, 1955-56, Nos. 3 and 4.
H. Nakamura	..	Indian studies in Japan. *Indo-Asian Culture,* New Delhi, vol. IV No. 4, April 1956, pp. 425 f.
Atsushi Uno	..	Jain Studies in Japan. *The Voice of Ahimsa,* vol. VI No. 3-4, 1956, pp. 174-179.

Abbreviations.

Yamaguchi Comm. Vol.		Studies in Indology and Buddhology. Presented in Honour of Professor Susumu Yamaguchi on the occasion of his Sixtieth Birthday. Published by the Hōzōkan, Shōmen-Karasuma, Kyoto, 1955.
Religion East & West	..	(Published by the Japanese Association for Religious Studies, c/o. The Seminar of Religious Studies, the University of Tokyo.)

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APPENDIX II

A SELECT LIST OF WORKS ON JAPANESE BUDDHISM

(Written in Western Languages)

Compiled by Prof. Hajime Nakamura and Mr. Zennō Ishigami.

Revised and Enlarged by Prof. Shinya Kasugai

(1) Japanese Buddhism in General.

E. Z. Reed .. Japan; its History, Tradition and Religions; with the narrative of a visit in 1879-80.

Buniu Nanjio .. A Short History of the Twelve Japanese Buddhist Sects, Tokyo, 1886.

R. Fujishima .. Le Boudhsme japonais, Paris, 1889.

H. Ritter .. Die religiose Entwicklung des japanischen Volkes, in Zeitschr. für Missionskunde und Religionswissenschaft VI. Berlin, 1891.

Arthur Lloyd .. Developments of Japanese Buddhism, TASJ, XXII (1894).

C. A. Cobbold .. Religion in Japanese Shintoism, Buddhism, Christianity, 1894, London, 1905.

Suesaburō Nagao .. The Outline of Buddhism, San Francisco, 1900.

Ichitarō Hitomi .. Le Japon, Tokyo, 1901.

Arthur Lloyd .. Formative Elements of Japanese Buddhism, TASJ, Tokyo, 1903.

Shinto Kuroda .. The Light of Buddha, Osaka, 1903.

James Murdoch & Isoh Yamagata .. A History of Japan during the Century of Early Foreign Intercourse (1542-1651). Kobe, 1903.

Shinto Kuroda .. Mahāyāna, Die Hauptlehren des nordlichen Buddhismus. Uvers. V.K.B. Seidenstucker. München, 1904.

W. C. Knox .. The Development of Religion in Japan. New York, Introduction into Japan. TASJ, 1907.

S. Okuma .. Fifty Years of New Japan (1909), pp. 65-75. (Good summary of Japanese Buddhism by J. Takakusu.)

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H. Hackmann	..	Buddhism as a Religion: Its Historical Development and Its Present Conditions. London, 1910.
M. W. de Visser	..	Het Buddhisme in Japan. Baarm, 1911.
E. A. Gordon	..	The Lotus Gospel; or Mahāyāna Buddhism and Its Symbolic Teaching. Tokyo, 1911.
Arthur Lloyd	..	The creed of Half Japan: Historical Sketches of Japanese Buddhism. London 1911.
Sōgen Yamagami	..	Systems of Buddhist Thought, Calcutta, 1912.
W. E. Griffiths	..	The Religions of Japan, 4th ed. New York, 1912.
Tasuku Harada	..	The Faith of Japan. New York, Macmillan, 1914.
M. W. de Visser	..	The Bodhisattva Ti-tsan (Jiso) in China and Japan. Berlin, 1914.
Alice Getty	..	The Gods of Northern Buddhism, 1914.
Keiji Ashida	..	Japan (Encyclopaedia of Religion and Ethics, Vol. 7, pp. 481-489) Edinburgh, N. Y. 1914.
A. K. Reischauer	..	The Task in Japan, 1916.
Katsuro Hara	..	Introduction to the History of Japan, N. Y., 1920.
The Federation of the Buddhist Organisations for Children	..	The Mahāyāna Buddhists and their work for Children, Tokyo, 1920.
M. Anesaki	..	Quelques pages de l'histoire religieuse de Japon : Conferences faites au College de France. Paris 1921.
M. W. de Visser	..	The Arhats in China and Japan, 1923, Berlin.
Kenneth J. Saunders	..	Epochs of Buddhist History (1924), pp. 163-72.
Otto Rosenberg	..	Die Weltanschaung des modern Buddhismus in fernen Osten. Heidelberg 1924.
C. Noss	..	The Religious and Social Activities of Modern Japanese Buddhists, Christian Movement in Japan, Korea and Formosa, 1925, (Japan).
A. K. Reischauer	..	Studies in Japanese Buddhism, New York, 1925.
W. H. Erskine	..	Japanese Customs, (1925).

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Captain F. Brinkley .. A History of the Japanese People N. Y. 1926.

Hongwanji .. An Outline of Buddhism; the Religion of Investigation and Analysis, Kyoto, 1927.

R. Cornell Armstrong .. Buddhism and Buddhists in Japan. New York 1927.

J. B. Pratt .. The pilgrimage of Buddhism, New York, 1928, pp. 436-671.

Shun Osumi .. Histoire des Idées Religieuse et Philosophiques du Japon, Kyoto, 1929.

M. Anesaki .. History of Japanese Religion with Special Reference to the Social and Moral Life of the Nation, London 1930 pp. 51-235.

Dwight Goddard .. Buddha, Truth and Brotherhood; an Epitome of many Buddhist Scriptures, translated from the Japanese. American ed. Santa Barbara, Calif, 1934.

Kanae Tada .. The Praises of Amida, tr. by Arthur Lloyd, Kyoto, 1934.

M. Anesaki .. Katam Karaniyam: Lectures, Essays and Studies by M. Anesaki, Tokyo, 1934.

All Young Buddhist Associations of Japan .. The Teaching of Buddha, Hongwanji Mission, Hawaii, 1934.

Sir Charles Eliot .. Japanese Buddhism, London, Edward Arnold & Co. 1935, pp. 179-415.

M. W. de Visser .. Ancient Buddhism in Japan: Sūtra and Ceremonies in Use in the Seventh and Eighth Centuries A. D. and their History in later Times, 3 Vols. Leiden, 1935.

R. H. Van Gulik .. Hayagriva, The Mantrevanic Aspect of Horse-cult in China and Japan, Leiden, 1935.

Ryūkyo Fujimoto .. Three Lives of Buddhist Faith, Kyoto, 1937.

D. T. Suzuki .. Japanese Buddhism. Tokyo, Board of Tourist Industry, Japanese Government Railways 1938.

Steinlber-Oberlin and Kuni Matsuo .. The Buddhist Sects of Japan : Their History, Philosophical Doctrines and Sanctuaries. London, Allen & Unwin, 1938.

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Junjiro Takakusu .. Buddhism, the Fountain Head of Intellect. Tokyo 1938.

—— .. Life Questions and Buddhism. Tokyo, 1939.

International Buddhist Society .. Studies on Buddhism in Japan, Vol. I Tokyo, 1939.

Aisaburō Akiyama .. Buddhist Hand-symbol. Yokohama, 1939.

Entai Tomomatsu .. The Buddha's words. Tr. by Kaneko & L. Bush, Tokyo, 1939.

Keiki Yabuki and Jack Brinkley .. Buddhism in Japan. (St. on Bud. in Japan, (Vol. 2.) Tokyo, 1940.

International Buddhist Society .. Studies on Buddhism in Japan, Vol. 2 Tokyo, 1940.

Kooya Nakamura .. Historiya Yaonee, Enganoteka Typncta 4, 1940.

International Buddhist Saciety .. Studies on Buddhism in Japan, Vol. 3. Tokyo, 1941.

Bruno Petzold .. Characteristics of Japanese Buddhism. (Studies on Buddhism in Japan. Vol. 3). Tokyo, 1941.

Ryūichi Fujii .. The True Meaning of Buddhism. Hawaii, 1942.

International Buddhist Society .. Studies on Buddhism in Japan, Vol. 4. Tokyo, 1942.

Hidemasa Iwamoto .. Shōbōgenzō-zuimonki, Wortgetreue Niederschrift der lehrreichen Worte Dōgen-Zenzis über den wahren Buddhismus Tokyo, 1943.

Junjitō Takakusu .. Essentials of Buddhist Philosophy. Hawaii, 1947.

Baiyū Watanabe .. History of thoughts in Mahāyāna Buddhism. Tokyo, 1948.

D. T. Suzuki .. A Miscellany on the Shin Teaching of Buddhism, Kyoto, 1949.

Kōshō Yamamoto .. The Buddha, an Appreciation of his Life and Teaching, Kyoto, 1950.

Shinshō Hanayama .. Buddhism of the one Great Vehicle (Mahāyāna). Published in Essays in East West Philosophy. Ed. by Charles A. Moore. University of Hawaii Press, Honolulu 1951.

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Saizō Inagaki	..	The Light of the World, Buddha Śākyamuni, the Most Enlightened. Kobe, 1952.
Saburō Ienaga	..	History of Japan, Tourist Library 15, Tokyo, 1953.
Young East Association	..	Daibutsu: the Great Buddha of Kamakura. Tokyo, 1953.
Religions in Japan	..	Buddhism, Shintoism, Christianity. From the Report Prepared by the Religions and Cultural Resources Division, Civil Information and Education Section, General Headquarters of the Supreme Commander for Allied Powers, Tokyo, March 1948, under the editorial direction of William K, Bunce. Tokyo, Charles E. Tuttle Company, 1955 pp. XI, 194.
Herschel Webb	..	An Introduction to Japan, New York, 1955.

Japanese Religion in the Meiji Era

Hideo Kishimoto	..	Compiled and edited by Kishimoto Hideo, translated and adapted by John F. Howes, Tokyo, Obunsha, 1956, pp. XIX, 377.
Shinshō Hanayama	..	Buddhism in Japan. In Kenneth Morgan's The Path of the Buddha. Pub. by the Ronald Press, New York, 1956, pp. 307 f.
Jikidō Takasaki	..	Japanese Buddhism. In 2500 years of Buddhism, ed. by P. V. Bapat. New Delhi, 1956.
Shinya Kasugai	..	History of Japanese Buddhism, Visva-Bharati Quarterly, Vol. 22, No. 3 1956-57.
Niels C. Nielsen, Jr.	..	Religion and Philosophy in Contemporary Japan. The Rice Institute Pamphlet, vol. XLIII, 1957, No. 4, pp. 132.
Nobuo Muroga & Kazutaka Unno	..	The Buddhist World Maps in Japan, (Chirigakushi-Kenkyū, Kyoto, 1957. pp. 67-141).
Tetsujirō Inoue	..	La situation du bouddhisme dans le monde spirituel et son avenir en Pensée religieuse au Japon.

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B. H. Chamberlain & W. B. Mason .. A Handbook for Travellers in Japan (9th ed.) (Convenient condensed account of the temples, gods and goddesses of Japanese Buddhism.)

Seiren (Blue Lotus) .. In Buddhist Temples Four articles as seen through the eyes and sentiments of a modern Buddhist, Eastern Buddhist, Vol. II.

Federation of All Young Buddhist Associations of Japan .. The Teaching of Buddha (The Buddhist Bible).

Junjirō Takakusu .. Buddhism as We Find it in Japan.

Young East, Japanese Buddhist, Quarterly Published by Young East Association, Tsukiji-Hongwanji, Tsukiji, Tokyo.

Institute for Research in Religious Problems .. Religions in Japan, at present, Tokyo, 1958.

(2) **Buddhism and Japanese spiritual life**

Benzō Furuya .. The Path of the Adept. (Buddhstically considered). Both for Japanese & foreigners. Yokohama, 1901.

J. M. James .. Descriptive Notes on the Rosaries (Jiu-dzu) as used by different sects of Buddhists in Japan, TASJ, Tokyo, 1905.

Yoshisaburō Okakura .. The Japanese spirit. Constable, 1905, 1909.

Togetsu Nakatani .. Bushidō and Buddhism. Kyoto, 1908.

Yoshisaburō Okakura .. The Life and Thought of Japan. Den, 1913.

Kanichi Asakawa .. Social reactions of Buddhism in Medieval Japan. (In Panama-Pacific Historical Congress, 1915. The Pacific Ocean in History .. ed. by Morse Stephens ... and Honbert E. Bolton, New York, 1917).

Testsugai Jisoji .. The Influence of Buddhism of Japanese National Ideals. Kyoto, 1925.

Nakarai, Toyozo Wada .. A study of the Impact of Buddhism upon Japanese Life as revealed in the

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		Odes of the Kokinshū. Greenfield. Ind. 1931.
Georges Bonnean	..	La sensibilité Japonaise. 3 ed. Tokyo, 1934.
Benkyō Shiio	..	The relations between Japanese national traits and Buddhism, Tokyo, 1933.
D. T. Suzuki	..	Buddhist philosophy and its effects on the Life and Thought of the Japanese People. Tokyo, Kokusai Bunka Shinkōkai, (The Society for International Cultural Relations), 1936.
——	..	Buddhism in the Life and Thought of Japan, 1937, 2. vols.
Holtom, Daniel Clarence	..	National Faith of Japan; a Study in Modern Shintō, London, 1938.
Kakushō Takagami	..	The Japanese Spirit and Buddhism, Tr. by K. and L. W. Bush, Tokyo, 1939.
Junyū Kitayama	..	West-Ostliche Begegnung, Japans Kultur and Tradition, Berlin, Walter de Gruyter, 1940. 4th ed. 1956.
Susumu W. Nakamura	..	Pradakshina, a Buddhist Form of Obeisance, Published in Semitic and Oriental Studies, Vol. XI, 1951. University of California, Berkeley, Cal. U.S.A.
Yenshō Kanakura	..	The Friction and Fusion of Domestic and Foreign Ideas in the Formation of Japanese Culture. Published in Discussion between Thinkers and Philosophers on the Cultural and Philosophical Relation between East and West. Unesco, 1951.
Shunsuke Tsurumi	..	An experiment in Common Man's Philosophy. Published in Philosophy and Phenomenological Research, Vol. XII, No. 2, December 1951, U.S.A.
D. T. Suzuki	..	Japanese Thought. Published in History of Philosophy Eastern and Western. Ed. by Radhakrishnan and others, Vol. I, George Allen & Unwin Ltd. London 1952.
H. Nakamura	..	Une Caractéristique de la Pensée Japonaise. La Devotion Absolue a une Personalité Determinée. Published in Monumenta Nipponica, 1952, Published by Sophia University, Tokyo.

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H. Nakamura .. Japanese ambiguity Revealed in the Process of Introducing Buddhism and Indian Logic. Published in The Science of Thought, No. 1, 1954, Kyōbunkan, Chuo-ku, Tokyo.

Seizo Ohe .. Geschichtsphilosophische Betrachtungen über das moderne Japan, "Studium Generale", 7, 1954, Berlin Gottingen, Heidelberg.

Ichhirro Hori .. Folk-beliefs (A Study of Religious Folklore), (The Japan Science Review) Vol. 5, 1954, Tokyo.

Shinshō Hanayama .. Japanese Buddhism and the Ethical Way, (Published in Religion East and West, No. 1, 1955).

H. Nakamura .. The Japanese Emphasis upon Social Activities. Published in The Science of Thought, No. 2, 1956 (Agency: Kyōbunkan, Tokyo.)

H. Nakamura .. The Vitality of Religion in Asia. Cultural Freedom in Asia, ed. by Herbert Passin and published by Charles E. Tuttle Company, Vermont U.S.A. and Tokyo, Japan, 1956 pp. 53-66.

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ABBREVIATIONS

HJAS=Harvard Journal of Asiatic Studies, Cambridge, Mss. U.S.A.

TASJ=Transactions of Asiatic Society of Japan, Yokohama and Tokyo.

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PRIME MINISTER'S HOUSE
New Delhi.
June 15, 1959.

I am glad to learn that Professor Shinya Kasugai, Head of the Department of Japanese Studies, Visva-Bharati University, Santiniketan is arranging to bring out a series of books on Indo-Japanese Cultural Relations. The first book of his series is entitled, "Japan and Indian Asia—Their Cultural Relations in the Past and Present". The author of this book is Dr. Hajime Nakamura, Professor of Indian and Buddhist Philosophy in the Tokyo University.

I have not had the advantage of seeing this book, but I welcome this work by an eminent scholar on a subject which I consider important. Reading through the list of contents of the book, I find fascinating vistas opening out. I am sure that many people both in Japan and in India will profit by reading this book.

Jawaharlal Nehru